THE COMPLAINT OF A SANCTIFIED SINNER ANSWERED:

OR

An Explanation of the seuenth Chapter of the Epistle of Saint *Paul* to the *Romans*,

delinered in diuers Sermons,

Preached by EDVVARD ELTON, Bachelor in Diuinitie, and Preacher of Gods word at *Saint Mary Magdalens Barmondsey* neere LONDON.

And now by him published, intending the common good and profit of Gods Church.

The second Edition.

ISAIAH 57. 19.

I create the fruit of the lips to be peace, peace vnto them that are farre off, and to them that are neere, saith the Lord, for I will heale them.

LONDON,
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TO THE RIGHT VVORSHIPFVLL, Sir WILLIAM GARDENER Knight, Grace and Peace be multiplyed.

RVE it is (Right Worshipfull) that there is not the like efficacy and force in the same things written, and read in priuate, as there is in them being vttered by liuely voyce in publike, breathing instructions are most effectuall and mouing, Gods owne quickning Spirit putting life into them according to his promise of more speciall blessing thereunto made; yet things written haue this aduantage, they giue men leaue to consider and to pause vpon them, and oftentimes to review them, and they reach further then things spoken: hee that speaketh in the publike Ministery of the Word, being

ing thereunto called, and diuiding the Word of Truth aright, ſpeaketh to edifying, to exhortation, and to the comfort of thoſe that heare him: but he that writeth profitable and comfortable things, reacheth out the profit and comfort of them to many more. This being thought on and conſidered by mee, and thereunto adioyned a ſerious and due conſideration of mine owne inabilitie to profit the Church of God (as I am bound and as I deſire) by ſpeaking, and eſpecially that part of Gods Church to which I ſtand in ſpeciall relation as an vnworthy Ouer-ſeer, and to which my good will is to deale not onely the Goſpell of God, but mine owne ſoule for the good of it, hath moued me now againe to put pen to paper, and to offer theſe my poore and ſimple labours to publike view by writing, that in that kinde (if God bee pleaſed to adde a bleſſing thereunto which I heartily deſire and pray for,) I may bee more profitable, not, as though I were able in that or in any other kinde to profit Gods Church, as others of farre greater worth and ſufficiency, ſtretching my ſelfe beyond my meaſure, but as willing and deſirous to vſe the beſt meanes of doing

doing all the good I can, according to the measure of grace giuen vnto mee. In the examples of holy and ſanctified beleeuers, eſpecially ſuch Worthies as the bleſſed Apoſtle Paul was, the Church of God hath ſenſible euidence of the comfort of Gods holy Truth; and no truth of God, in my ſlender iudgement, is of more ſpeciall vſe and conſequence, and more needfull to be diſcouered and knowne, then that which may yeeld comfort to poore weary ſoules, right deare and precious vnto God, cumbred with their inward and bidden corruptions, and complaining of them, and panting and groning vnder the burden of their owne ſinfull infirmities; this truth is fully and excellently exemplified in the Apoſtle himſelfe in this Chapter, which through Gods gratious and ſpeciall aſſiſtance I haue paſſed thorow, in my ordinary courſe of preaching to my particular Congregation, all praiſe and glory be to his holy Maieſtie for the ſame; My ſhallow brayne is not able to reach the depth of that comfort that herein is compriſed; I haue onely diued as deepe into it as I was able, and thence fetched out what ſweetneſſe and comfort

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George Miller

it pleaſed God to communicate vnto mee. And now (Right Worſhipfull) being willing to make theſe my poore labours more common, I am emboldened vpon your ſpeciall and vndeſerued loue and kindneſſe towards mee, euidenced by many infallible teſtimonies, to ſhrowd them vnder your fauourable countenance and protection, intreating that you will take in good part this poore token of my thankfulneſſe; not that it can anſwer that which I owe vnto you, but ſhewing what I would if I were better able. Pardon (I pray you) my boldneſſe, and let it pleaſe you to affoord me the continuance of your wonted loue and kindneſſe, and accept of that which here out of an heart vnfainedly deſiring to be thankefull, I offer and preſent vnto you. And ſo, I commend you to God, and to the Word of his grace. The Lord Almighty multiply the bleſſed fruits of his holy Spirit vpon you, and grant you and yours all true peace and proſperity both temporall and eternall in the Lord Ieſus, Amen.

Barmondſey neere London
May VI. 1618.

Your Worſhips
in all Chriſtian duties
to be commanded,

EDWARD ELTON.

THE COMPLAINT OF A SANCTIfied Sinner anſwered.

ROM. 7. VERSE 1.

1. *Know yee not, Brethren (For I ſpeake to them that know the Law:) that the Law hath dominion ouer a man as long as he liueth?*

IN this ſeuenth Chapter the Apoſtle bends his force againſt an aſperſion and fowle imputation, that ſome either wicked, or weake, either did, or might caſt vpon him, (namely) this; That hee ſhould vilifie and abaſe the Law of GOD, too much and more then was meete.

The generall purpoſe and drift of the Apoſtle in this Chapter.

In that he ſaid, *Chap.*5.20. that the Law did increaſe ſinne: That the Law entring, ſinne abounded, vpon occaſion

caſion of that ſpeech of the Apoſtle, ſom haply thought, and it may bee ſome did not ſticke to vtter it, that the Apoſtle did wrong the Law, and did too much abaſe it: and therefore in this Chapter he cleeres himſelfe, from doing any wrong at all to the Law, and ſhewes how his ſpeech may bee vnderſtood, and how it may receiue a right and good conſtruction, and not be in any ſort preiudiciall to the Law. And in this Chapter, for the generall argument and matter of it, the Apoſtle ſhewes how true Beleeuers are freed & deliuered from the Law, and vpon occaſion of that he meets with ſome cauils and calumnies that might be brought againſt the Law: commending it, and ſhewing the true vſe of it, and withall ſets forth in his own example, the combat and fight that is betweene the Fleſh and the Spirit, in ſuch as are truly regenerate. In theſe things ſtands the ſumme and ſubſtance of this ſeuenth Chapter.

The generall matter of this Chapter.

Now the parts of it are theſe three.

The parts of this Chapter.

1 The firſt, is a declaration how true Beleeuers are freed from the Law: from the beginning of the Chapter to the ſeuenth Verſe.

2 The ſecond, is a clearing of the Law, from ſome foule blots that haply ſome might ſeeke to blemiſh it withall, and a commendation of the Law, with a manifeſtation of the true vſe of it: from *verſ.*7. to the 14.

3 The third and laſt, is a troubled complaint of the Apoſtle: that though he were regenerate, and had receiued a great meaſure of grace and ſanctification, yet through the reliques of ſin ſtill abiding in him, hee was far from the ſpirituality (as I may ſay) of the Law, & that he was euen carnall in reſpect of the ſpirituall nature of the Law: and ſo ſetting forth in his owne particular an example of the combat between the Fleſh and the Spirit in them that are truly regenerate: from *verſ.*14. to the end of the Chapter.

Now then to come to the firſt part of the Chapter: The

The firſt part of it ſhewing how true Beleeuers are freed from the Law; we muſt know that it hath reſpect to that which the Apoſtle had ſaid, *verſ.*14. of the former Chapter, That true Beleeuers are not vnder the Law, but vnder Grace. For from that Verſe to the beginning of this Chapter, the Apoſtle hath been buſied in refuting a certaine Obiection that ſome might bring againſt that Propoſition of his, and hauing remooued that Obiection, he returnes to that he here propounded, and doth here proue that true Beleeuers are freed from the Law: ſhewing how they are freed from it.

The ſumme of the firſt part.

His argument to that purpoſe is, from the ſtate and condition of true Beleeuers, namely, this:

That true Beleeuers are dead to the Law, and thus the Apoſtle reaſons, Dead men are not held vnder the Law, they are freed and they are deliuered from it. But ſuch are you, and ſuch are wee, as many as truly beleeue in Chriſt are dead to the Law: and therefore we are freed and deliuered from it.

The firſt Propoſition of this Argument is in the firſt Verſe, not in expreſſe termes, but eaſie to bee gathered from thence.

The ſecond Propoſition is in Verſe 4. and theſe two Propoſitions being conceiued, the Concluſion muſt needs follow vpon them.

Now both the firſt and ſecond Propoſition of this Argument, are further ſet forth by a ſimilitude taken from the Law of Matrimony, wherein there be three propoſitions; as,

The amplification of it by a ſimilitude, wherein are three propoſitions.

Firſt, like as a woman is free from her husband when he is dead, and is not any longer bound to that man, by the Law of Mariage, Verſe 2. and 1

Secondly, as her husband being dead, ſhee may take another husband, and ſo doing is no Adultereſſe, Verſ. 3. 2

And the third is implyed, that as ſuch a woman may bring forth children to another husband. 3

Then followeth the reddition and correſpondent parts anſwerable to theſe three, Verſe 4. that ſo true Beleeuers are firſt, dead to the Law; and ſecondly, that they are married to Chriſt; and thirdly, that they may bring forth fruit to him.

And that third correſpondency is further amplified in the 5. and 6. Verſes, by a compariſon *à paribus*. That as when true Beleeuers were vnder the Law, and as it were married to the Law, they brought forth fruit to death: So now, being freed from the Law, & married to Chriſt, they ſhould bring forth fruit to God.

And ſo we briefly ſee the generall ſcope of the Apoſtle in the firſt ſix Verſes of this Chapter.

Come we to the handling of them in order.

VERSE 1.

Know yee not, Brethren, (For I ſpeake to them that know the Law:) that the Law hath dominion ouer a man as long as hee liueth?

The generall matter of the firſt Verſe.

IN this firſt Verſe, as you ſee, the Apoſtle affirmes thus much: That a man is vnder the Law, and the Law hath power and dominion ouer a man, ſo long as he liues, and no longer: thereby implying, that when a man is dead, he is freed from the Law, and ſo the generall Propoſition is thereby implyed, That dead men are freed from the Law.

Now touching the truth of this, that the Law hath dominion ouer a man ſo long as he liueth, the Apoſtle appeales to the Romanes themſelues, and to their owne knowledge: affirming that they knew it to be a truth, deliuering his minde to them by way of interrogation, which is more emphaticall: and affirming the thing more ſtrongly, and vſing a kinde and louing tearme, a compellation

lation of loue and good affection towards them, and implying the like good affection from them to him againe (*Brethren.*)

Know yee not, Brethren?

And then before he deliuer the thing it selfe, hee inserts a proofe of it: that the thing hee affirmes was well knowne to them, namely this, that they were not ignorant of the Law, but had knowledge of it, and were well acquainted with it: For, saith hee, *I speake to them that know the Law, that the Law hath dominion ouer a man so long as hee liueth.*

The particulars of this Verse.

So then, in this Verse wee haue these particulars layd before vs.

First, the thing the Apostle affirmes, namely this, that while a man liues, the Law hath dominion ouer him.

Secondly, this is not only affirmed as a truth, but as a knowne truth, euen a truth known to them to whom he writ, whom hee stiles by the name (Brethren,) *Know yee not Brethren?*

And thirdly, wee haue the proofe of that, that the thing affirmed was knowne to them, because they were well acquainted with the Law, in these words: (*For I speake to them that know the Law.*)

Interpretation.

Let vs now a little examine the words of this Verse, touching the sense and meaning of them, *Know yee not, Brethren?* This interrogation or question is as much as an earnest affirmation, as if the Apostle had sayd, Certainly you know it, I make no question of it, but you do know it, and it is a thing well known to you. *Brethren*, that is, beloued in the Lord, whom I affect in the Lord, and respect, as those that are conioyned with me, by one band of one Truth, one Faith, one hope of saluation, and by the band of the same Spirit of Iesus Christ, for *I speake to them that know the Law*, that is, I speake to them that are well acquainted with the Law,

No doubt, the Apoſtle meant chiefly the Chriſtian Iewes that were among the Romanes, the Iewes conuerted to the faith of Chriſt. And by the Law we are to vnderſtand the *Morall Law* of God, as appeares plainly by that inſtance the Apoſtle giues afterward, Verſe 7. *Thou ſhalt not luſt*. That the Law hath dominion, &c. for the right vnderſtanding of theſe words, wee muſt know, that the morall Law of God in the force and ſtrength of it, and as it is in it ſelfe conſidered, is an hard Lord or Maſter, it requires exact, and perfect, and perpetuall obedience to it, and it binds ouer to the curſe for the leaſt breach of it, and through the corruption of nature, it ſtirs vp to ſinne, as the Apoſtle ſhewes afterward in this Chapter.

When therefore the Apoſtle ſaith, *The Law hath dominion ouer a man*; his meaning is, that the Law hath power ouer a man, as an hard Lord or Maſter, to require of him exact, perfect and perpetuall obedience to it, and to accuſe, and to condemne him, and to binde him ouer to the curſe for the leaſt breach of it: and through the corruption of his owne nature to ſtir him vp to ſinne (as long as he liueth.) The word (*liueth*) is not here to bee taken at large, as if the meaning were, as long as a man liues in this world, but with relation to the Law, as it is ſaid Verſe 4. *Dead to the Law*, ſo here (as I take it) the Apoſtle meanes, liueth to the Law (that is) ſo long as a man is a liuing man to the Law, ſo long as a man liues vnder the Law, and is not freed from it by Chriſt. Thus then briefly conceiue wee the meaning of the Apoſtle in the words of this Verſe, as if he had ſayd:

My beloued in the Lord, whom I affect in the Lord, and reſpect as thoſe that profeſſe the ſame Truth, the ſame Faith, and hope of Saluation with mee, and are knit to mee by the bond of the ſame Spirit of Chriſt: you certainly know this to bee a truth that I affirme, it is a thing well knowne to you; for I am ſure, I ſpeake to ſuch as are well acquainted with the

Law,

Law, euen with the morall Law of God: that the morall Law of God hath power ouer a man to require of him exact, perfect, and perpetuall obedience, and to accuſe, and to condemne him, and to binde him ouer to the curſe for the leaſt breach of it: and through the corruption of his owne heart, to ſtirre him vp to ſinne ſo long as hee is a liuing man to the Law, and liues vnder the Law, and is not freed from the power of it by Chriſt.

Come we now to ſuch things as are hence offered for our inſtruction.

Firſt, obſerue wee that the Apoſtle deliuering this Poſition,

That the Law hath dominion ouer a man as long as he liueth, he doth not barely affirme it, but he deliuers it as a knowne truth, as a truth certainly knowne to them, to whom hee writ. And he ſaith to them, Know yee not? which is as much as if hee had ſayd, Certainly you doe know it to be a truth, it is a thing well knowne to you, that the Law hath dominion ouer a man ſo long as hee liueth.

Now, the Apoſtle ſetting downe this as a thing known to them, to whom he writ, they being ſuch as had liued vnder the Law in former times, he giues vs to vnderſtand thus much:

That we are to be well acquainted with the Doctrine we liue vnder, that doctrine of the Word of God that is taught amongſt vs, and deliuered to vs, muſt not bee ſtrange to vs, but it ought to be familiar and well known to vs, and we are to be well acquainted with it.

Doctrine 1. Men are to be familiarly acquainted with that doctrine of the Word of God, that is taught amongſt them.

As the Apoſtle ſaid here to them, who not long before liued vnder the Law, You know the extent, the reach and power of the Law, that the Law hath dominion ouer a man ſo long as hee liueth; ſo it muſt be with vs now liuing vnder the Goſpell: We muſt be ſo well acquainted with the doctrine of the Goſpell, euen with the extent and reach of the Goſpell, and with all points of ſauing know-

knowledge, expreſſed and made knowne in the doctrine of the Goſpell, as that the Miniſters of the Goſpell in teaching and preaching, may bee able to ſay to vs and that truly, You knew this, or you know that point of ſauing knowledge, and this or that point of ſauing knowledge is a thing well knowne to you.

And for this, we haue not onely euidence and ground in this Text, but in other places of Scripture. 1 *Cor.* 10.15. ſaith the Apoſtle, I ſpeake as to them which haue vnderſtanding, iudge yee what I ſay: as if hee had ſaid, That which I deliuer to you concerning the Sacrament, (for of that hee ſpeakes in the next Verſe) I ſpeake it, as to thoſe that are well acquainted with the doctrine of the Sacrament, euen with that high and heauenly myſterie of the Goſpell; and I referre my ſelfe euen to your owne iudgement, I doubt not, but you are able to iudge and diſcerne of the truth I deliuer to you; you are well acquainted with it. And indeed this is the thing that was promiſed and foretold, *Ierem.* 31.34. that in the time of the New Teſtament, men ſhould not teach one another, ſaying, Know the Lord, but there ſhould be ſuch a plentifull meaſure of knowledge in them, that ſhould liue vnder the Goſpell, as that all ſhould know it, euery one ſhould be acquainted with the doctrine of the Goſpell. And to this purpoſe are thoſe exhortations, [a] That wee ſhould not bee children in vnderſtanding; [b] That wee ſhould not bee carryed about with diuers ſtrange doctrines. And to this end the Apoſtle ſaith, *Epheſ.* 4.8. That Chriſt aſcending vp on high, led captiuity captiue, and gaue gifts vnto men. *Verſe* 11. ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers: then *Verſe* 14. That we henceforth be no more children, toſſed to and fro, and carryed about with euery winde of doctrine by the ſleight of men, and cunning craftineſſe, whereby they lie in wait to deceiue, that wee ſhould be of ripenesse in the knowledge of the doctrine

[a] 1 Cor 14.20.
[b] Heb.13.9.

trine of the Goſpell: that we ſhould be well acquainted with the doctrine of the Goſpell, and with the myſteries of Saluation.

Vſe. Reproofe of ſuch as are now ignorant of the principles and grounds of the Goſpell.

And therefore certainly this is a duty incumbent, and lying on euery one of vs, now in the time of the Goſpell, the doctrine of the Goſpell taught amongſt vs muſt not be a ſtranger to vs, but it ought to be familiar and well knowne to vs, we are to be well acquainted with it: but alas, I muſt needs here breake out into a complaint, it is farre otherwiſe with too many amongſt vs: How many haue we that are ignorant of the very firſt principles and grounds of the Goſpell! they know not God as hee hath reuealed himſelfe in the face of Ieſus Chriſt.

Some are ſo groſly ignorant, as they know not what Chriſt is, they are not able diſtinctly to ſpeake of the natures of Chriſt, of his Office, and of his worke of Mediation, theſe are ſtrange things to ſome, as the Prophet *Hoſea* ſaith, *Hoſea* 8.12.

They know not how they may bee made partakers of the benefits of Chriſt; what Faith is, what Repentance is, what belongs to Mortification and to Sanctification, nor how they may be ſaued by Chriſt: which indeed is groſſe and palpable ignorance, and a fault that cannot be ſufficiently taxed now in theſe dayes and times, wherein the Goſpell ſhines moſt cleerly, and eſpecially where there hath been, and now be meanes of inſtruction; that men ſhould bee ſo groſly ignorant, it is a monſtrous ſhame, yea it is a ſinne that one day (without repentance) ſhall preſſe men downe to the bottomleſſe pit of hell: and ſhall much increaſe their condemnation and torment in hell.

For certainly, where the meanes of ſauing knowledge haue beene greater, and not a profiting by them in a meaſure anſwerable to the greatneſſe of them; there iudgement ſhall bee greater, and condemnation deeper; and know it for a truth, it is the Word of God vttered by

by the Apoſtle, *Rom.* 2.16. Thou that now liueſt vnder the Goſpell, ſhalt one day come to bee iudged by the Goſpell, and if thou be found ignorant of things reuealed in the Goſpell, and that thou haſt not profited by the doctrine of the Goſpell, which hath beene preached in thy hearing, euen the Goſpell and Doctrine of ſauing comfort that thou haſt heard, ſhall bee a bill of indictment againſt thee, and ſhall condemne thee: For thou being ignorant of the doctrine of ſaluation, which thou oughteſt to know, and mighteſt haue knowne if thou hadſt beene carefull to learne it, how canſt thou looke to be ſaued? yea, conſider yet further what the Apoſtle "ſaith, 2 *Cor.* 4. 3. If the Goſpell bee hid, it is hid to "them that be loſt: if now in the cleare ſhining light of "the Goſpell thou ſee not that light, but be blinde and "ignorant of the myſteries of ſaluation, thou haſt cauſe "to feare that it brands thee out for a Reprobate, that "thou art as it were marked out for a caſt-away, and one "that without ſpeedy amendment ſhall bee damned in "hell: ignorance of the doctrine of the Goſpell in ſuch "as ought to know it, and might haue knowne it, is a "fearfull ſinne, it ſhewes not onely want of grace, and "want of ſanctification, but that God euen now ſits in "iudgement vpon ſuch perſons, and hath begunne to "make known to them their reprobation and finall per-"dition, which hee will certainly execute vpon them, "vnleſſe they ſpeedily repent.

Oh, let theſe things by duly conſidered, and let them ſtirre vp euery one that is ignorant, neuer to reſt till hee come to a meaſure of ſound knowledge of the doctrine of the Goſpell, that alone will yeeld him comfort in life and death: yea when hee commeth to ſtand before the iudgement Seat of Ieſus Chriſt.

In the next place, the name and title of loue, the kind and louing compellation here vſed by the Apoſtle, is to be obſerued, the word (*Brethren*).

The

Obſer.

The Apoſtle ſtiles them, to whom he writ, by the name *Brethren:* thereby ſignifying (as I ſhewed you) his owne kind and louing affection towards them, that he did tenderly and dearly affect them in the Lord, and reſpect them, as thoſe that was conioyned with him, by the bond of one Truth, one Faith, and one hope of ſaluation: Thereby alſo implying the like louing affection in them towards him againe: the point hence is this:

Doctrine 2. A ſpeciall and mutuall loue and good affection is required betweene the Teachers of the Word and Gods People.

There ought to bee a ſpeciall and mutuall loue and good affection, between the Teachers of the Word and Gods People: the Teachers of the Word are to loue and affect Gods People, with a brotherlike affection, and to tender their good, and to ſhew it forth that they do tender it, by all good meanes to the vttermoſt of their power: and the people of God are to take notice of that loue where it is, and to acknowledge it, and to anſwer it with like loue and good affection againe, 2 *Cor.*6.11. ſaith the Apoſtle, O Corinthians our mouth is open vnto you: our heart is made large. And then *Verſ.* 13. hee requires the like loue of them againe. Now (ſaith hee) for the ſame recompence, euen in lieu of my loue againe, Be ye alſo enlarged. And the Apoſtle in many places teſtifies his loue to the Church and People of God: as, *Philip.* 1.8. 1 *Theſſ.* 3. from *Verſ.* 5. to the end of the Chapter; and hee requires like loue againe from Gods People to their Teachers, as appeares, *Rom.*15.30. where hee intreats the helpe of their prayers as a teſtimony of their loue. And 1 *Theſſ.* 5.12.13. ſaith the Apoſtle, We beſeech you, Brethren, that yee know them, which labour among you, and are ouer you in the Lord, and admoniſh you; *Verſe* 12. That ye haue them in ſingular loue for their works ſake. Not to enlarge the point; the reaſon of this, that there ought to be a ſpeciall and mutuall loue between the Teachers of the Word and Gods People, is this:

Reaſon.

It is a loue to Gods People, that makes the Teachers of

of the Word carefull, and conſcionable, and faithfull, in the diſcharge of their dutie: and it is loue againe from Gods People to their Teachers that makes them profit by them, when they know and acknowledge the words of their Teachers: whether they be the words of inſtruction, of comfort, or reproofe, or the like, not to bee words of courſe, but of conſcience, and to proceed out of a loue and tender care ouer them for their good. Oh, it makes them to eſteem highly of them, and to take profit by them. And therefore for the vſe of this.

Vſe. Whence it is that men profit not by the teaching of the Word, as they ought & might.

Hence it is that men profit not by the teaching of the Word, as they ought, and might doe; becauſe indeed they acknowledge not the loue of their Teachers, and their tender care ouer them for their good: and eſpecially when they iuſtly taxe and reproue them for their ſins, then they quarrell with the affection of their Teacher, and then they thinke he ſpeakes out of ſpleene or malice, and then they thinke he loues them not, and ſo they hinder their owne profiting by his teaching.

Wee muſt therefore take notice of this dutie, and as wee ſee and diſcerne a loue and good affection in our Teachers towards vs, and that they haue a tender care ouer vs for our good, and doe ſhew it forth in inſtructing, in comforting, in admoniſhing, and in reprouing vs iuſtly for our ſinnes: ſo we are to take notice of that loue and tender care, and to anſwer it againe with like loue and good affection; yea, euen when they doe iuſtly reproue vs for our ſins, and ſhew vs the iudgements of God due vnto vs for the ſame.

And let ſuch as will not now acknowledge the loue and care of ſuch as labour with them, to doe them good, by reprooving them for their ſinnes, and ſeeke to draw them out of their ſinnes, to amendment of life, know, that the Lord by his ouer-ruling hand will ſo bring it to paſſe, that in their extremities they ſhall be forced to acknowledge it, and then they ſhall iuſtifie the loue of ſuch

as did formerly reprooue them, yea haply then they ſhall wiſh for their prayers, as *Pharaoh* did for the prayers of *Moſes* and *Aaron*, when the hand of God was on him, *Exod.* 8. 8. and as the ſtubborne Iſraelites did the prayers of *Samuel*, whom not long before they neglected, 1 *Sam.* 12. 19. Yea wicked *Ieroboam* in caſe of extremity ſends to the Prophet, whoſe doctrine he would not follow, and no worſe a meſſenger then his owne Wife, 1 *King.* 14. And we may obſerue it, that many who (at other times) regard not what the Miniſters of the Word ſay to them, in tender care ouer them for their good, yet in time of extremity are forced by the powerfull hand of God, to ſend and to ſeeke to them for comfort, and haply then, by the iuſt iudgement of God can finde no comfort from them, but are left in their miſery.

Let vs therefore now take notice of the loue and tender care of our Teachers ouer vs for our good, and learne to anſwere it with like loue and good affection againe: and let vs haue them in ſingular loue for their works ſake.

The next thing here to be obſerued, is the proofe the Apoſtle brings, that they to whom he writ, knew the thing affirmed by him to be a truth, in theſe words, For I ſpeake to them that know the Law.

Obſer.

The Apoſtle makes this a proofe, that they knew the thing he affirmed to be true, That the Law hath dominion ouer a man as long as hee liueth. Becauſe they knew the Law; hee reaſons from their knowledge of the generall to their knowledge of the particular, thus: You know the Law, you are expert and skilfull in the Law, and you are well acquainted with the Law, and therefore you know this particular: that I affirme touching the Law, that the Law hath this particular vſe, that it *hath dominion ouer a man as long as hee liueth.* You know the doctrine of the Law, therefore you cannot be ignorant of this particular touching the Law, but you muſt needs know it that the Law hath this particular vſe, to exerciſe

exerciſe dominion ouer a man as long as he liueth, the Apoſtle thus reaſoning, giues vs to vnderſtand thus much.

Doctrine 3. Sound knowledge of any part of Gods Word, is not onely a knowledge of the truth and ſubſtance of it, but a knowledge alſo of the particular vſe of it.

That ſound knowledge of the Law, or of any other part of the Word of God, doth neceſſarily infer a knowledge of the vſe of the Law, or of that other part of the Word. Such as are thorowly informed in the doctrine of the Law, or of any other part of the Word of God, and are wel acquainted with it, they know the particular vſe of the Law, or of that part of the Word, wherewith they are ſo acquainted: if men know the will of God reuealed in his Word, as they ought to know it, either commanding duty, promiſing mercy, or threatning iudgement, they know not onely the ſubſtance and truth, but they know alſo the particular vſe of that commandement, of that promiſe, and of that threatning denounced in the Word of God; there is not onely a knowledge of the truth and ſubſtance of it, but a knowledge alſo of the particular vſe of it. And hence it is that the Apoſtle exhorts, *Rom.*12.2. that the Romanes ſhould bee changed by the renewing of their minde, that they might proue what is the good will of God, and acceptable, and perfect. His meaning was that they ſhould labour not only to be inlightned and to haue knowledge of the good, and perfect, and acceptable will of God, but that they ſhould labour alſo that they might acknowledge it, approue and embrace it, in the right and holy vſe of it, and in the vſe of it pleaſing to God. We find that the Apoſtle thus prayed for the Coloſſians, *Col.*1.9. that they might bee fulfilled with knowledge of the will of God, and then he ſubioynes and addes further, in all wiſedom and ſpirituall vnderſtanding, as if he had ſaid: I pray for you, not only that you may be fulfilled with knowledge, and haue a great meaſure of knowledge of the will of God, and may know it in the truth and ſubſtance of it, but that yee may alſo rightly and wiſely know and vnderſtand it, that you may wiſely conceiue the truth of the Word

Word of God, and may wiſely diſcerne the right and true vſe of it in euery particular. Theſe places, not to adde any more, doe ſufficiently cleare and proue that if men know the will of God reuealed in his Word as they ought, in the commandements, in the threatnings, and in the promiſes of it: they know the particular vſe of thoſe commandements, of thoſe threatnings, & of thoſe promiſes. And where there is ſound knowledge of any part of the Word of God, there is knowledge both of the truth and ſubſtance, and of the particular vſe of it. And the reaſon of it is this:

Reaſon.

We muſt needs hold this for a truth, that the commandements, threatnings, and promiſes of the Word of God are not ſoundly and thorowly vnderſtood and knowne, till they be ſo vnderſtood and knowne, as they are expreſſed and layd forth vnto vs in the Scripture. Now in the Scripture they are not deliuered in the truth & ſubſtance of them only, but the particular vſe of them is alſo manifeſted and made knowne, and therefore without queſtion they are not ſoundly knowne to vs, and we are not thorowly acquainted with them, till we know & be well acquainted with the particular vſe of them: That being tendred to vs in the Scripture as wel as the matter and ſubſtance of them, and therefore for the vſe of it.

Vſe.

Admonition to ſuch, as reſt only in the knowledge of the truth and ſubſtance of the Word of God.

Let no man deceiue himſelfe, fancy not to thy ſelfe as many doe, that thou knoweſt the doctrine of the Word in any part of it, as thou oughteſt to know it, becauſe haply thou knoweſt the truth, and ſubſtance, and matter of it, if thou reſt in that knowledge thou deceiueſt thy ſelfe, thou knoweſt not the doctrine of the Word as thou oughteſt to know it. If thou wouldeſt haue ſound knowledge of any commandement, of any promiſe or comfort recorded in the Booke of God, thou muſt ſeek to know it, not only in the matter and ſubſtance of it, but in the particular vſe of it. That is the thing thou art to labour for, if thou wouldeſt ſoundly know it.

Haply

Queſt. Haply ſome may ſay; How ſhall I come to know the particular vſe of any part of the Word of God, and bee ſure that I know the particular vſe of it?

Anſw. I anſwer, thou ſhalt come to know the particular vſe of a commandement of God, or a promiſe, or a threatning recorded in the word of God, by applying of it and making vſe of it to thy ſelfe, if thou haue an experimentall knowledge of any part of the Word of God, if thou not onely knoweſt the matter and truth of it, but thou knoweſt it for thy ſelfe, as *Eliphas* ſayd, *Iob* 5.27. If thou haſt experience of it in thine owne particular; for example, thou not onely knoweſt what the commandements of God forbid, or what they require, but thou art thereby brought to a knowledge and ſight of thine owne particular ſins; and thou knoweſt then for thine owne particular direction, and thou not only knoweſt the curſe of the Law due for ſinne, but thou art thereby truly humbled through a ſight of thine owne miſery: and thou not only ſeeſt and vnderſtandeſt the goodneſſe of God, but thou doeſt euen taſte and feele the ſweetnes of his mercy, *Pſal.* 34.8. as it is made knowne in his promiſes.

If it be thus with thee, certainly then thou art come to the knowledge of the particular vſe of the commandements, of the promiſes, and of the threatnings found in the Booke of God, and thou mayſt be ſure thou knoweſt the particular vſe of them, & that is the thing thou art to labour for; and to ſtirre thee vp, and to helpe thee forward in this, conſider with me only thus much.

" Though a man know the things that are reuealed in " the Word of God exceeding well, yea if he haue ſuch " a meaſure of knowledge touching the truth and ſub- " ſtance of the commandements and promiſes found in " the Word of God, as hee is able to ſpeake of them to " good purpoſe, euen to informe others in the truth and " ſubſtance of them, yet if hee know not the particular " vſe of them, he is nothing better for his knowledge.

" A

"A man is nothing better for his knowledge of the truth "of the sweetest promises of the Gospell, if he know not "the particular vse of them; nay, hee is much worse for "that knowledge: for that knowledge, if hee rest in it, "and goe no further, shall much encrease his condemna-"tion. We will easily yeeld that the knowledge of the death of Christ is a singular knowledge, it is the ground of singular comfort; yet I dare be bold to say, that euen that knowledge, not seconded with a knowledge of the particular vse of his death for the remission of sinnes and sanctification, brings a singular iudgement, euen a great encrease of condemnation.

Oh then labour wee not onely to know the truth and substance of the Commandements of God, and the truth and substance of his Promises, but labour wee also to know the particular vse of them, and to that end, let vs neuer rest till we know them for our selues, and haue experience of the truth of them in our selues, and that wee are able to say with DAVID, *Psal.* 119. 105. Thy Word is a Lanterne vnto my feet, and a light vnto my path: thy Word doth not only enlighten me, but it is a guide and direction to my particular steps.

If it be thus with thee, then thou knowest the particular vse of the doctrine of Gods word, and that knowledge will bee truely profitable and truely comfortable to thee.

Now we are come to that the Apostle affirmes in this Verse, namely this: (*That the Law hath dominion ouer a man as long as hee liueth*) and the point hence offered is this:

That so long as any man is as a liuing man to the Law of God, so long as a man is vnder the Morall Law of God, so long is he vnder the power and vnder the dominion of the Law, the Law hath power ouer him, to require of him exact, and perfect, and perpetuall obedience, and to accuse, and to condemne, and to binde him

Doctrine 4. A man vnder the Morall Law of God, is vnder the power and dominion of the Law.

ouer to the curſe of the Law for the leaſt breach of it, and through the corruption of his owne nature to ſtirre him vp to ſinne.

Thus is euery one that is vnder the Law, vnder the power of it, he is vnder the rigour of the Law, and vnder the curſe of it, and vnder the Law to be ſtir'd vp by it to ſinne through his owne corruption.

This we ſee cleere from this Text, it is the very Propoſition of the Apoſtle: I will no further ſtand to proue it, but rather ſhew who they be that are vnder the Law, for it may bee demanded who thoſe bee that are vnder the Law? Wee now liue in the time of the Goſpell, and vnder the preaching of the Goſpell, it may ſeeme that no man amongſt vs is vnder the Law, and therefore I ſay the queſtion may be,

Queſt. Who are they that are vnder the Law?

Anſw. To this I anſwer, That all thoſe are vnder the Law whoſoeuer they be, that are not freed from it by Chriſt, euen as many as are not iuſtified by Chriſt, and acquitted and diſcharged from the rigour and curſe of the Law by Chriſt, they are vnder the Law, and ſuch are all thoſe who as yet doe not truly beleeue in Chriſt, but are as yet in their naturall ſtate and condition, they are vnder the Law: euidence and proofe of this wee haue, *Galat.* 4. *verſ.* 4, 5. The Apoſtle there ſaith, Chriſt was made vnder the Law, that he might redeeme them which were vnder the Law, that wee might receiue the adoption of the Sonnes: whence wee may eaſily gather, that thoſe that are iuſtified by Chriſt, and adopted to be the children of God, they are redeemed, and they are ſet free by Chriſt from vnder the Law. And ſuch as are not iuſtified by Chriſt, and adopted to be Gods children, they are ſtill vnder the Law. *Epheſ.* 2. 3. The Apoſtle ſaith, that all men are borne the children of wrath, that is, are naturally vnder the malediction & curſe of the Law, and therefore ſo long as they are in their naturall ſtate and

and condition, they are vnder the Law. 1 *Tim.* 1.9. the Apoſtle ſaith, the Law is not giuen to a righteous man (that is) one that is iuſtified by Chriſt, and iuſt alſo by a meaſure of inherent holineſſe, though imperfect: but it is giuen to the lawleſſe and diſobedient, to the vngodly, and to ſinners, to the vnholy, and to the prophane. Theſe teſtimonies of Scripture doe ſufficiently cleere the point, That as many as are not iuſtified by Chriſt, as many as are not acquitted and diſcharged from the rigour and curſe of the Law by Chriſt, euen as many as are yet in their naturall ſtate and condition, they are vnder the Law, they are vnder the rigour and curſe of it.

Vſe. The fearfull condition of ſuch as are in their naturall ſtate and condition, diſcouered.

For the vſe of this point, let as many as are yet in their naturall ſtate and condition, take notice of their fearfull condition, ſo long as they are in that ſtate, they are vnder the Law, the Law hath power ouer them to require of them exact and perſonall obedience to it, and to accuſe and condemne them for the leaſt breach of it, and they haue no whither to flie for ſuccour and for reliefe, they cannot hide themſelues vnder the wings of the Goſpell, for they are vnder the Law, and not vnder the Goſpell, neither can they goe to God with any hope of reliefe from him, for (being vnder the Law) they come to God as to an angry Iudge, cloathed with Iuſtice and Iudgement, and ready to powre downe his wrath, and to execute his vengeance vpon them. Few there be that ſee, or at leaſt conſider this fearefull condition in which they are, being in their naturall ſtate and condition: Nay, blind & ignorant people thinke themſelues in very good caſe being in that ſtate, and they like it well, and delight to be vnder the Law, and they commonly thus plead for themſelues, That they ſay their prayers duely and truely, they meane well to Godward, and they deale truly with all men, and therefore they hope God will haue mercy on them, and hold them excuſed for their offences. Poore ſoules! they ſee not in what a miſerable ſtate and condi-

tion they are, thou mayeſt doe all theſe things, and yet be in thy naturall condition, and ſo long as thou art in thy naturall ſtate and condition, thou art vnder the Law, thou art vnder the rigour and curſe of the Law, and though thou liue vnder the Doctrine of the Goſpell, yet the promiſes of the Goſpell as yet belong not vnto thee, thou haſt nothing to doe with them as yet, and if thou die and be taken out of this life in that ſtate, thou muſt looke for nothing but iudgement without mercy, for the Law is mercileſſe, it doth neither promiſe nor reueale mercy: and therefore take notice of thy fearefull eſtate and condition, and haſten out of it. Come we now to the ſecond Verſe.

VERSE 2.

For the Woman which is in ſubiection to a Man, is bound by the Law to the Man while hee liueth: but if the Man be dead, ſhee is deliuered from the Law of the Man.

IN this Verſe and in the Verſes following (as before I haue ſhewed) the Apoſtle doth amplifie his Argument, by which he proues that true Beleeuers are freed from the Law, by a ſimilitude taken from the Law of Marriage, the ſeuerall proportions of it I haue laid forth heretofore, I will not now ſtand to remember them. As this ſecond Verſe hath reſpect to the Verſe foregoing, it containes an illuſtration of that Propoſition: *That the Law hath dominion ouer a man as long as hee liueth*; from the example of a maried woman. The Apoſtle hauing ſaid, that the Law hath dominion ouer a man ſo long as he liueth; in this Verſe he doth illuſtrate and ſet that forth by the example of a woman that is married to an husband, namely thus, as it is with a wife,

as

as a wife is vnder the power of the Law of Marriage, and by the Law of Mariage is bound to her husband, during the life of her husband, euen so long as her husband liues: so it is with a man that is vnder the Law, hee is as it were married to the Morall Law of God, he is vnder the power of the Law so long as he liues.

Now whereas this example may seeme not answerable to the Apostle proposition, his proposition being this, That a man is vnder the dominion of the Law so long as he liueth, and this example runneth thus, That a wife is vnder the law of Marriage not so long as shee liueth, but so long as her husband liueth, that scruple is easily answered, if we consider the drift and purpose of the Apostle, which is this, to shew that death setteth a man free from the Law of God, (in what sense we shall see afterward) as death setteth a wife free from the law of Marriage, that is the purpose of the Apostle, whether it be by the death of the wife, or by the death of the husband it skilleth not, that purpose is still held and kept.

Now in this Verse considered by it selfe, wee haue more particularly two things offered to our consideration.

First, that a wife is bound to her husband so long as he liueth, and this the Apostle propoundeth with a description by her condition, as shee is a wife, that shee is a woman in subiection to a man: and withall he sheweth how shee is bound to her husband, as that shee is vnder a law, and bound to him by a law. The woman (saith the Apostle) which is in subiection to a man, is bound by the Law to the man while he liueth.

The second thing is this, that a wife is freed from her husband when her husband is dead. And that the Apostle setteth downe in the proofe of it, thus: That her husband being dead, shee is set free from that Law that bindeth her to her husband, and therefore then shee is freed from him. But (saith the Apostle) if the man be dead, shee is deli-

uered from the Law of the man: and ſo we ſee the generall matter and ſubſtance of this Verſe.

For the woman which is in ſubiection to a man,

Interpretation.

THeſe words are a deſcription of a wife, and the meaning is, for the maried woman, the wife, as the Apoſtle ſpeaketh clearely, 1 *Cor.* 7. 39. The wife is bound to her husband (is bound by the Law to the man) the word (*Law*) is not here vſed in a large ſenſe, for the Moral Law of God (though indeed for a branch of it) but more ſtrictly for the ſpeciall and particular Law of mariage, euen for that perpetuall Law made by God himſelfe concerning mariage, whereof we reade, *Gen.* 2. 24. by which the husband and wife are bound one to another moſt nearly and moſt ſtrictly, ſo as the Apoſtle ſaith, 1. *Cor.* 7. 4. The wife hath not the power of her owne body, but the husband; and the husband hath not the power of his owne body, but the wife; and neither may the husband giue his bodie to another woman, nor the wife giue her body to another man. That is the ſpeciall Law of mariage, by which God hath bound the husband and wife each to other moſt nearely and moſt ſtrictly. So then the Apoſtles meaning is this: *The woman that is maried to a man, is bound by the ſpeciall and perpetuall Law of mariage to that man alone (while he liueth)* that is, during his naturall life, ſo long as that man is aliue, but if the man be dead, theſe words are plaine, if *that man be dead*, that is, if his naturall life be taken away and determined by any meanes whatſoeuer, ſhe is deliuered, ſhee is ſet free from the Law of mariage, from that particular Law of mariage ſtrictly binding her to that man alone, ſhee is then ſet free from that man, and the Law of mariage doth not any longer bind her to him. Thus then wee may briefely take vp the ſenſe of the words of this Verſe, as if the Apoſtle had ſaid:

Meaning.

For the woman that is maried to a man, the wife is bound

by

by the ſpeciall Law of mariage, euen by that perpetuall Law made by God himſelfe concerning mariage, to that man alone to whom ſhee is maried, to her huſband, and may not giue her ſelfe to any other man during the naturall life of that man, but if that mans life bee taken away and determined, then ſhee is ſet free from that particular Law of mariage, and the Law of mariage doth not any longer binde her to that man.

Here firſt, the maine and principall thing intended by the Apoſtle in this Verſe, commeth to be conſidered, and that is the illuſtration of his former propoſition, by the example of a maried woman: That as a maried woman, a wife, is vnder the ſpeciall Law of mariage, and by that Law is bound to her husband, during the life of her huſband: So is euery one that is vnder the Law, vnder the power of the Law. Hence then we ſee the condition of ſuch as are vnder the Law, further ſet forth to vs, and the point hence is this:

That ſuch as are vnder the Law, they are ſo vnder the power of it, as a maried woman is vnder the power of the ſpeciall Law of mariage: a man that is vnder the Law, is as ſtrictly bound to the Law, to the rigour and to the curſe of it, as a maried woman is bound to her huſband during the life of her husband, and he can no more exempt himſelfe from the power of the Law, nor winde himſelfe from vnder the power of it, then a wife can iuſtly exempt her ſelfe from the lawfull power and authority of her husband: and as a wife is to keepe her ſelfe only to her husband, ſo is he that is vnder the Law to keepe himſelfe only to the Law, and as yet he is to haue no medling with the Goſpell: and hence is the Law called by the Apoſtle, a yoke of bondage, *Gal.5.1.* Be not intangled againe with the yoke of bondage, as if he had ſaid, with that which is as a yoke, and binds you moſt ſtrictly to it ſelfe. And *Coloſſ.2.14.* the Apoſtle cals it an Hand-writing, an Obligation, a Bond: And putting out the Hand-

Doctrine 1. He that is vnder the Law, is as ſtrictly bound to the rigour and curſe of the Law, as a maried woman is bound to her husband during his life.

writing of Ordinances that are against vs, which was contrary to vs: in which comparison is notably set out, how strictly men that are vnder the Law are bound to the rigour of the Law, and to the curse of it, the Law is as a Bond, and they are as it were parties named within the Bond, and they are most firmely and strongly bound to the condition of that Bond, that is, to the rigour and curse of the Law.

Reason.

The reason and ground of this truth, is the Iustice of God; for such as are vnder the Law are guiltie of sinne, and as yet are not freed from that guiltinesse, and it stands with the Iustice of God, that where there is guiltinesse of sinne, and no freedome from it, there death and damnation is due: and men that are guiltie of sinne, and not freed from it by Christ, are most strictly bound by the Iustice of God to the curse of the Law, and therefore certainly, such as are vnder the Law, are as strictly bound to the Law, euen to the rigour and to the curse of it, as a married woman is bound to her husband, during the life of her husband.

Vse.

The miserable state and condition of all such as are vnder the Law discouered.

This for the vse of it, serueth further to discouer to vs the miserable condition of such as bee vnder the Law, euen of all such as are yet in their naturall state and condition, they (as I haue shewed) are vnder the Law, they are in a most wretched and fearefull condition, they are as strictly bound to the rigour and to the curse of the Law, as a wife is bound to her husband, during the life of her husband, and they can no more exempt themselues from that power of the Law, nor winde themselues from vnder the rigour and curse of the Law, then a wife can winde her selfe from vnder the lawfull power of her husband, during the life of her husband, which is a fearefull condition. Let all those consider it that are yet in their naturall state, and such are all they, whosoeuer they are, that willingly and wittingly go on in any knowne sinne, as in Pride, in Drunkennesse, in Malice, in Couetousnesse,

neſſe, in Swearing, in Sabbath-breaking, or the like.

It is a common thing among men at this time, wherein wee keepe the memorie of Chriſt his Natiuitie, to powre out themſelues to all manner of diſorder, to Riot, Exceſſe, to Surfetting and Drunkennеſſe, to Carding and Dicing; well, know it, whoſoeuer thou art, that giueſt thy ſelfe to ſuch diſorder, and though thou haſt warning to the contrary, yet thou wilt go on in thoſe wicked and damnable courſes, it is a plaine euidence thou art a carnall and ſenſuall man or woman, and thou art yet in thy naturall ſtate and condition, and being ſo, take notice of thy fearefull condition, thou art vnder the Law, and thou art bound to the rigour of the Law, and to the curſe of it, euen to the bitter wrath of God in this life and for euer. Some thinke it is too much ſtrictneſſe to forbeare thoſe wicked and diuelliſh exerciſes, that men commonly giue themſelues to at this time, and they thinke they may take more libertie to themſelues: they take libertie indeed, but it is ſuch a libertie as the Lord proclaimed, *Ier.* 34. 17. a libertie binding them ouer to all the plagues & iudgements of God in this life, and without repentance to eternall woe and miſery in the life to come. Take notice of it whoſoeuer thou art, that giueſt thy ſelfe ouer to the luſt of thine owne heart, and goeſt on in thine knowne ſinnes wittingly and willingly, thou art in thy naturall ſtate and condition, and being ſo, thou art vnder the Law, yea the Law is as thine husband, thou art as ſtrictly bound to the rigour of the Law, and to the curſe of the Law, as a wife is to her husband, and ſo thy caſe is fearefull: yea certainely, ſo long as thou art in that ſtate, there is but a ſtep betweene thee and hell, there is no other difference betweene thee and thoſe that now lye frying in the fire of hell, but this, *They are paſt recouerie, and thou in the great patience and long ſufferance of God,* art yet ſuffered for a time, how ſhort or how long thou knoweſt not, to ſee if thou wilt accept of grace

and

and ſaluation offered; which is a thing to be thought on with trembling.

Obſer. In the next place the Apoſtle (as we ſee) here deſcribes a wife in theſe termes, that ſhee is a woman in ſubiection to a man, meaning, the maried woman, the wife; the point hence is this:

Doctr.2. The condition of a wife, is ſubiection to her husband.

That the condition of a wife is ſubiection to her husband, a wife ought to bee a woman ſubiect to her husband, that is the thing that chiefely concerneth her, and on this runnes the whole Scripture in euery place where the dutie of the wife is expreſſed or vrged, as *Gen.3.16.* Thy deſire ſhall be ſubiect to thy husband, and hee ſhall rule ouer thee, *1 Cor.14.34.* Let your women keepe ſilence in the Churches; for it is not permitted vnto them to ſpeake: but they are commanded to be vnder obedience, as alſo ſaith the Law. *Epheſ.5.22.* Wiues, ſubmit your ſelues vnto your owne husbands, as vnto the Lord. *Coloſſ.3.18.* Wiues, ſubmit your ſelues vnto your owne husbands, as it is fit in the Lord, and ſo in many other places. To handle this point at large, would require much time. Only take we notice in generall, that this ſubiection the wife is to yeeld to her husband, ſtandeth chiefely in two things.

Wherein the ſubiection of the wife to her husband ſtandeth.

In reuerence both inward and outward, and in obedience. The wife is to thinke reuerently of her husband, and to cary in her heart a reuerent awe and feare towards her husband, and to ſhew it forth by reuerent ſpeeches and geſtures, and ſhee is to yeeld obedience vnto him in all things honeſt and lawfull, and agreeable to the will of God. Thus did *Sara*, *1 Pet.3.6. Sara* obeyed *Abraham*, and called him Lord.

Reproofe of ſuch wiues as yeeld not ſubiection to their husbands.

Now if wiues duly examine themſelues touching theſe things, many will be found exceeding defectiue, and far ſhort of that dutie they owe to their husbands, yea, many will be found ſuch as *Michal* was, *2 Sam.6.16.* euen ſuch as deſpiſe their husbands in their hearts; yea, ſome

ſhew

ſhew it forth in their ſpeeches and geſtures by ſcoffing and mocking, by tuſhing and puffing at their husbands, yea, ſome ſticke not to breake out into groſſe and bitter termes againſt their husbands, yea (which is moſt fearefull) ſometimes to curſe and to ban their husbands, whom they ought to reuerence and feare. And as for obedience, Oh, how farre ſhort are many wiues, in that ſome ſticke not to vtter it in plaine termes, that they will not doe this or that the husband enioynes them, though it be a thing honeſt and lawfull, if he would neuer ſo faine! For example, they will not leaue off this or that apparell, haply too fine for the matter, or too gariſh for the faſhion, let the husband ſay or doe what he will or can, they will weare it.

Thus and many other wayes are wiues wanting in their ſubiection vnto their husbands, and they are hardly perſwaded to it, becauſe they are ſo nearely knit to their husbands, euen one fleſh with them, and they are their yoake-fellowes, and therefore they thinke it is vnreaſonable, and that too much is laid on them, that they are enioyned to yeeld ſubiection to their husbands.

Now then, to perſwade with ſuch as make any conſcience of their dutie; let wiues conſider theſe things:

1. Arguments to perſwade wiues to yeeld ſubiection to their husbands.

First, if they refuſe to yeeld ſubiection vnto their husbands, they peruert the order of Nature, it is all one, as if the bodie ſhould refuſe to be guided by the head.

2. Secondly, they violate the Ordinance of God, for God hath ordained, that the wife ſhould be ſubiect to her husband.

3. Thirdly, they make themſelues odious in the ſight of God, and of all that truly feare God. And

4. Laſt of all, they blot and blemiſh all other their good qualities: admit the wife is chaſte, wiſe, diſcreet, frugall, an excellent huſwife, and ſuch like, yet if ſhee bee not ſubiect to her husband, all theſe things are nothing worth, ſhee brings a blot on them all, yea, vpon her Religion,

ligion, if ſhee ſeeme religious, by denying ſubiection to her husband, ſhee maketh the name and word of God to be ill ſpoken of, *Titus* 2. 5. and ſhee hath but a ſhew and ſhadow of Religion, ſhee denyeth the power of it, ſhee hath no truth nor ſoundneſſe of Religion in her, her Religion will yeeld her no comfort.

Oh then thinke on theſe things, thou wife, whoſoeuer thou art, and be ſtirred vp to yeeld ſubiection to thy husband, and lay aſide all reaſonings of the fleſh, and labour thou to ſubdue all thy rebellious thoughts, that riſe vp in thine heart to the contrary, and neuer reſt till thou ſhew thy ſelfe reuerent toward thine husband, and obedient to him in all things, honeſt, lawfull, and agreeable to the will of God.

Obſer.

The next thing offered to our conſideration, is the firſt thing here affirmed by the Apoſtle, namely this, That a wife is bound by the ſpeciall and perpetuall Law of mariage to her husband, as long as he liues, and the point hence is the very Propoſition of the Apoſtle.

Doctrine. The husband and wife are bound each to other, ſo long as they liue in this world.

That the wife is bound to her husband, during the life of her husband, euen ſo long as her husband liueth; and it is true alſo of the husband, that he is likewiſe bound to his wife, during the life of his wife, and ſo long as his wife liueth.

The Law of mariage binds the husband and the wife each to other, ſo long as they liue together in this world: and with this agrees that of the Apoſtle, 1 *Cor.* 7. 39. hee there deliuers the ſelfe-ſame Propoſition, that the wife is bound by the Law as long as her husband liueth: but if her husband bee dead, ſhee is at libertie to marrie with whom ſhee will, onely in the Lord. And *Matth.* 19. we reade, that the Phariſies comming to Chriſt, tempting him and demanding, *Verſ.* 3. whether it were lawfull for a man to put away his wife for euery fault, Chriſt brings them backe to the firſt inſtitution of mariage, and ſaith to them, *Verſ.* 4. Haue yee not read, that he which made

them

them at the beginning, made them Male and Female. *Verse* 5. and said, For this cause shall a man leaue Father and Mother, and cleaue to his wife, and they twaine shall be one flesh, *Verse* 7. They reply and say to him, Why then did *Moses* command to giue a Bill of diuorcement, and to put her away? Christ answers againe, *Vers.*8. That *Moses*, because of the hardnesse of your heart, suffered you to put away your wiues, but (saith he) from the beginning it was not so. Where we see that Christ shewes that God hath so nearely conioyned Man and Wife together, as that they are no more twaine but one flesh: and though *Moses*, for the hardnesse of their hearts, suffered them to giue a Bill of diuorcement; yet it was not so either by the first institution of Marriage, or in the practice of the first Age of the World: it was not so with *Adam*, with *Seth*, with *Noah*, with *Abraham*, with *Isaac*, and with *Iacob*, they put not away their wiues for euery fault, but hauing taken wiues, they kept them till death, as God had ordained, euen according to the first institution of Mariage. And from the words of Christ we may take the reason and ground of this truth:

Reason.

That the Husband and Wife are bound each to other, so long as they liue in this world together, and it is this: They are coupled together by God himselfe, comming together as they ought, and they are so nearely knit one to another, as that they are no more twaine but one flesh: the vnion that is made by Marriage, being so neare, and so strict, and being made by God himselfe, it must needs be a truth, that the husband is bound to the wife so long as she liues, and the wife is bound to her husband so long as he liues, and when man and woman ioyne together in mariage, and become husband and wife, they are bound one to another during the time they liue together in this world. Now then, the vse of this concernes both parents that haue children to dispose in mariage, and also such as be vnmaried and purpose to enter into that state of life.

Parents

Vſe.

Parents are to be wiſe in diſpoſing their children in mariage, and vnmarried perſons are to be wiſe in making their choice.

Parents are to be wiſe and wary in diſpoſing their children in marriage. And vnmarried perſons are alſo to be wiſe and wary in their choyce, for as the ſaying is, *Diu deliberandum, quod ſemel ſtatuendum*; great aduice and deliberation is to be vſed in doing that which is but once to be done, and men are to be very carefull and very deliberate in doing that which is to be done once and no more during life. Now, thus ſtands the caſe in that waighty buſineſſe of marriage: a man that marries a wife, is bound to his wife, ſo long as ſhe liueth: and a woman that giues her ſelfe in marriage to a man, is bound to that man ſo long as he liueth: though there proue to be difference and diſagreement in their ſeuerall diſpoſitions and natures, and one of them proues a great and heauy croſſe to the other, yet being married, they are bound one to the other, not for a day, a weeke, a yeere, or for a certaine limited time, but for terme of life, euen ſo long as they liue together in this world, and therefore doubtleſſe great care, and great aduice, and deliberation ought to be vſed, both by Parents in diſpoſing their children in marriage, and by perſons vnmarried in making their choice.

Wherein that wiſedome ſtandeth.

Parents are to endeuor ſo to diſpoſe their children in that ſtate of life, and vnmarried perſons are to bee carefull ſo to make their choice, as they may looke for the bleſſing of God on their match, and both the husband may find comfort in his wife, and the wife may find comfort in her husband, and to that end ſpeciall care muſt be had, that the parties come together in the feare of God; Parents are to prouide as much as poſſibly they may, how to match their Sonne or their Daughter with one that feares God, and is truly religious, and parties that are to enter into that ſtate of life, are to vſe the like care, that their choice be in the Lord, that they chooſe one to match withall in whom they diſcerne piety and ſoundneſſe of Religion, and the true feare of God, and that they

they come together by good meanes, as seeking to God to direct them in their comming together, and with consent of Parents; for certainly it is the chiefe bond of loue, "when both hearts are knit together in God: How can "there be true agreeing loue, where there is a disagree- "ing faith? and it is a secret poison that destroies vertue, "and nothing destroyes it more speedily, then when the "religious are vnequally yoaked with irreligious and "prophane. How soone was *Salomon* turned from the Lord to worship Idols, by meanes of his idolatrous wiues. Wee reade that *Ahab* was a most wicked man of himselfe, hee sold himselfe to worke wickednesse in the sight of the Lord, 1 *King.* 21. 25. but a wicked wife made him farre worse: it is there said, *Iezabel* his wife prouoked him. *Iehoram* the King forsooke the way of the Lord, and wrought all wickednesse in full measure: and why, because, saith the Text, the Daughter of *Ahab* was his wife, 2 *Chr.* 21. 6. and many other examples wee haue of this kinde. Oh, then it behoues Parents to looke to it aforehand, how they dispose their children in marriage, and vnmarried persons are to be wise and warie in their choice, that the match may be in the feare of God, and with such as are godly; it is the common fashion of the World to looke after beauty, wealth, and such like: and if Parents can match their children richly, and where there is a great portion of outward things, though not a dram of piety and religion, they care not; nay, then they thinke they haue done maruailous well, and they haue performed a good office: and so it comes to passe many times by the iust iudgement of God, that they match their children to sorrow and shame; the Lord doth iustly punish such meeting together in marriage, with much trouble, griefe, and bitter vexation, yea, many times with vnfaithfulnesse of one towards the other, and a wife so chosen doth often make her husband ashamed, as *Salomon* speakes, *Prou.* 12. 4. and is as rottennesse in

1 King 21.25.

in his bones, that is, a torment and corresiue to his heart, as grieuous as the ache of the bones, or corruption of the marrow, which is more painfull and more incurable then any outward vlcer or sore in the flesh.

Oh, then let Parents be wise, and let vnmarried persons be warie in their choice. Doest thou wish well to thy sonne or to thy daughter, and wouldest thou not bring on thy sonne or daughter a remedilesse euill? Looke then to the disposing of them in marriage: if once thou hast giuen thy daughter in marriage, proue her husband neuer so great a crosse to her, and let her wo and her sorrow from him be neuer so great, there is no remedie, shee is bound to him, so long as they liue together, and shee must endure it: if thou dispose of thy childe in any calling or seruice, if after a time some great crosse befall thy childe in that calling or seruice, thou mayest alter the calling or seruice: yea, though thy childe be bound apprentice, and the apprenticeship proue hard, and such as cannot be endured, yet thou mayest by one meanes or other get the Indenture out of the hands of his Master; but if thou take a wife to thy sonne, or giue thy daughter to a husband, thy sonne is bound to his wife so long as shee liueth, or thy daughter is bound to her husband so long as he liueth; thou canst not then dissolue or vnloose the knot, and therefore be wise in disposing of thy childe beforehand, labour to take a religious wife to thy sonne, and a woman truely fearing God; and let thy chiefe care likewise be to giue thy daughter to a religious husband, and one truly fearing God, and then thou mayest iustly looke for a blessing from God on the match, and the husband no doubt shall find comfort in his wife, and the wife shall finde comfort in her husband all the time they liue together in this world.

Now further, whereas the Apostle saith in this Verse, that the wife is bound to her husband while hee liues, but if hee be dead, shee is deliuered from the Law of the man:

man: The queſtion may be, whether only death doth ſet a wife free from her husband and nothing elſe? whether only the death either of the husband, or the death of the wife, doe diſſolue the Mariage knot, and nothing but death? that may bee the queſtion occaſioned from the words of the Apoſtle.

Queſt. Whether nothing but death diſſolue the mariage knot.

Now if the Papiſts anſwer to this queſtion, they will tell you, that indeed nothing but death ſets a wife free from her husband, or a husband free from his wife: Though (ſay they) for fornication one may depart from anothers company, the husband may depart from his wife, and the wife may depart from her husband, yet nothing but death diſſolues the bond betwixt man and wife: theſe be their very words, and this is their note on this place.

The Popiſh anſwer.

Now this is falſe and erronious, that nothing but death diſſolues the knot of Mariage knit: for wee are taught by the Word of God, that in two other caſes, beſides death, the Mariage bond is diſſolued: as, firſt, by Adulterie, as appeares, *Matth.5.32.* and *Matth.19.9.* And ſecondly, by wilfull and malicious deſertion of the vnbeleeuing husband, or the vnbeleeuing wife. *1 Cor.7. 15.* If the vnbeleeuing depart, let him depart, a brother or a ſiſter is not in ſubiection in ſuch things, but God hath called vs in peace.

The true anſwer.

Obiect. Oh but ſay they (they ſticke to the words of the Apoſtle) A wife is bound to her husband while he liueth, and if the man be dead, then ſhe is at libertie: therefore (ſay they) nothing but death diſſolues the bond of Mariage.

Anſw. I anſwer, The Apoſtle here ſpeakes of Mariage as it ſtands ſound and whole by the Ordinance of God, that by Gods Ordinance a woman is bound to her husband ſo long as he liueth.

Againe, the Apoſtle had here no occaſion to ſpeake of the diſſolution of Mariage by any other thing but by

death, and therefore he ſaith not, that nothing diſſolues the bond of Mariage but death, but that though the bond hold during life, yet by death it is diſſolued, that is the meaning of the Apoſtle in this place, and ſo his words will not beare out that Popiſh conceit, againſt the plaine euidence of the Word of God, in other places: That nothing but death diſſolues the bond of Mariage.

Note by what ſpirit the Papiſts are led.

This I note to this purpoſe, to diſcouer to vs by what ſpirit the Papiſts our aduerſaries are led, euen by the ſpirit of error and contradiction, yea by the ſpirit of Antichriſt and of the Diuell: they deny that any thing diſſolues the bond of Mariage but death, and yet we find that they allow of ſeparation betweene man and wife in many caſes, which the Word of God doth not allow.

VERSE 3.

So then, if while the man liueth, ſhee take another man, ſhee ſhall be called an Adultereſſe: but if the man be dead, ſhee is free from the Law, ſo that ſhee is not an Adultereſſe, though ſhe take another man.

THe generall matter of this Verſe is briefly this: That a wife is at libertie when her husband is dead, and may then lawfully marrie with another man: but more particularly wee haue here offered to our conſideration,

Firſt, a conſequent, which the Apoſtle inferres on that which hee had before deliuered: for hauing ſaid in the verſe before, that the wife is bound to her husband while her husband liueth: here he infers on it, That if therfore the wife take another man, while her husband liues, ſhe is an Adultereſſe, yea, he ſaith, ſhe ſhall be ſo called.

And

And then he deliuers by way of oppoſition to this, the Propoſition chiefly intended by him in this Verſe, namely this: That the husband being dead, the wife is at libertie, and may lawfully marry with another man, and that in ſo-doing ſhe is no Adultereſſe. And this the Apoſtle ſets downe in the proofe of it: thus,

That the husband being dead, the wife is freed from the Law that bindes her to her husband, and therefore then ſhe is freed from him, and though then ſhe take another man, ſhe is no Adultereſſe. But (ſaith the Apoſtle) if the man be dead, ſhe is free from the Law, ſo that ſhee is not an Adultereſſe, though ſhe take another man. And ſo we ſee the generall matter of this Verſe. The words need not long to be ſtood on touching the ſenſe of them: I will briefly cleere them.

Interpretation.

So then, or ſo therefore, If while the man liueth, ſhee take another man, that is, if while the husband is aliue, ſhee ioyne her ſelfe to another man, and marry another man, ſhee ſhall be called an Adultereſſe, the word *(called)* here ſignifieth thus much, ſhee ſhall bee held an Adultereſſe, and that by the voyce and conſent of all men, all men that know her ſhall ſo repute her, ſo ſpeake of her, and ſo call her: We haue the ſame word, *Act.11.26.* It is there ſayd, that the Diſciples were firſt called Chriſtians in Antiochia, that is, they were ſo named, not by the deuice of man, but by diuine Oracle, and that by a common conſent. (*An Adultereſſe*, a breaker of Wedlock, a tranſgreſſor of the ſeuenth Commandement.) (*But if the man be dead, ſhe is free from the Law*) Theſe words we had in the Verſe before, and I ſhewed this to be the meaning of them: if the husbands naturall life be taken away and determined, ſhee is free from the ſpeciall and perpetuall Law of Mariage, binding her to her husband, ſo that ſhee is no Adultereſſe though ſhee take another man, that is, ſo that then ſhee is no Wedlock-breaker, nor tranſgreſſor of the Commandement of God, though ſhee

Act.11.26.

ioyne her ſelfe in mariage to another man. So then the meaning of the words of this Verſe is, as if the Apoſtle had ſayd,

So then, or ſo therefore, if while the husband is aliue in this world, the wife ioyne herſelfe to another, and marrie another man, ſhee is a Wedlocke-breaker, and a tranſgreſſor of the Law of God, and that by the voyce and conſent of all that know her, all that know her ſhall ſo ſpeake of her, and ſo call her, and may iuſtly call her an Adultereſſe: but of her husbands naturall life be taken away, ſhee is free from that ſpeciall and perpetuall Law of Mariage, binding her to her husband, ſo that then ſhe is no Wedlock-breaker, nor Adultereſſe, though ſhe ioyne her ſelfe in mariage to another man.

In that the Apoſtle hauing before ſaid, that the wife is bound by the Law to the man while he liueth; doth here inferre on that:

Obſer. That if therefore the wife take another man while her husband liues, ſhee is an Adultereſſe, ſhee is a Wedlock-breaker, and a tranſgreſſor of the Law of Mariage: wee may note thus much briefly:

Doctr.1. Polygamie is vtterly vnlawfull. That Polygamie is vtterly vnlawfull: for a woman to haue more then one husband at one and the ſame time, or for an husband to haue more then one wife at one and the ſame time, it is a ſinne, and it is a breach of the Commandement of God, and it is directly againſt the ordinance of God in the firſt inſtitution of Mariage, as it

Gen.2.24. appeares, *Gen.* 2.24. God there ſaith, that a man ſhall leaue his Father and Mother, and ſhall cleaue vnto his wife, and they ſhall be one fleſh: not to his wiues, but to his wife, and they ſhall be one fleſh, which place Chriſt himſelfe cites, and makes yet more plaine to this purpoſe.

Matth.19.5. *Matth.* 19.5. where he ſaith: For this cauſe ſhall a man leaue Father and Mother, and cleaue vnto his wife, and they twaine ſhall bee one fleſh: ſee, hee brings it to one husband and one wife, they twaine ſhall bee one fleſh: and to this firſt inſtitution of mariage had the Propher

reſpect,

reſpect. *Malac.2.15.* when hee ſayd: And did not hee make one? yet had he abundance of Spirit: and wherefore one? becauſe he ſought a godly ſeed. And we find a flat prohibition of Polygamie, of hauing two wiues or more at one time. *Leuit.18.18.* Thou ſhalt not take a wife with her ſiſter, during her life, to vex her, that is, as the phraſe there vſed ſignifieth, two wiues one to another. That is the meaning of that forme of ſpeech, a wife to another, as might be ſhewed if it were needfull: but not to ſtand on this. Malac.2.15.

Vſe. It diſcouers what wee are to thinke of the Polygamie of the Patriarkes and godly Fathers, in the time of the old Teſtament, that indeed howſoeuer the Lord, hauing promiſed to make *Abrahams* ſeed as the ſtarres of the heauen, and as the ſand which is vpon the Sea-ſhore, *Gen.22.17.* was pleaſed to ſuffer varietie of wiues for a time, as a meanes to increaſe that poſteritie, and ſo it might in ſome ſort bee excuſed, yet certainly it was a fault and a fayling in them, and cannot bee iuſtified and defended as a thing ſimply lawfull, and voyd of ſinne. The Polygamie of the Patriarks was a ſinne. Gen.22.17.

Now here haply ſome may moue this queſtion: Seeing it is vnlawfull for a woman to haue more then one husband at one time, and for an husband to haue more then one wife at one time:

Queſt. Whether after lawfull diuorce for Adulterie, the party innocent may marry another or no?

Anſw. The anſwer of Diuines, which I hold ſound and good, is this: That the innocent partie hauing not the gift of continencie, on leaue obtained of the Church and Chriſtian Magiſtrate, may lawfully marry another.

Obiect. It will be ſayd, that then the husband ſhall haue two wiues both liuing at one time, and ſo the wife likewiſe.

Anſw. I anſwer, No: For after lawfull diuorce, the parties diuorced are not man and wife, the bond of Mariage is quite broken.

Obiect. Of ſome then it may further be demanded; Whether after

after manifeſt and knowne Adultery, by which the bond of Mariage is broken, the party innocent may take the partie delinquent, the partie that hath ſinned, vpon Repentance, without a new contract and a new Mariage.

Anſw. I anſwere, the partie innocent may doe it, for though Adulterie doe diſſolue the bond of Mariage, yet the ſame bond may bee continued, and may grow vp againe by conſent of the partie innocent, and there may be a reconciliation betweene them, 1 *Sam.* 25.44. Wee reade that *Saul* had giuen *Michal* his daughter, *Dauids* wife, to *Phalti* the ſonne of *Laiſh*, which was of Gallim. And 2 *Sam.*3.14.15. it is ſayd that *Dauid* ſent meſſengers to *Iſh-boſheth*, *Sauls* ſonne, ſaying; Deliuer me my wife *Michal*, which I married for an hundred foreskins of the Philiſtims, Verſe 15. And *Iſh-boſheth* ſent and tooke her from her husband *Phaltiel* the ſonne of *Laiſh*. And thus may the innocent party doe without a new contract, and a new Mariage.

1 Sam.25.44.

2 Sam 3.14.15.

Obſer. The next thing obſeruable in this Verſe is this: The Apoſtle ſaith, The wife that takes another man while her husband liueth, ſhall be called an adultereſſe. That maner of ſpeech is to be obſerued: ſhee ſhall bee called an adultereſſe, ſhee ſhall be reputed an adultereſſe; yea, all that know her, ſhall ſo ſpeake of her, and ſhall call her an adultereſſe, a wedlock-breaker; Hence we may eaſily gather thus much:

Doctrine 2. Adultery is a foule ſinne, the light of nature condemnes it. Gen.20.9. That Adulterie is a foule and fearfull ſinne, it is a ſinne that euery one of any iudgement may take notice of, and is able to condemne, and to cry ſhame on, yea, the very Heathen by the light of nature were able to take notice of it, *Gen.*20.9. And we finde that the Heathen did ſharply puniſh the ſinne of Adultery: but that the greatneſſe of this ſinne may yet further appeare, conſider that Adulterie is not onely a breach of that Commandement of God, Thou ſhalt not commit Adulterie, but it is a breach of the particular couenant of Mariage, which *Salomon*,

Pro.

Pro.2.17. cals Gods couenant, which forſaketh the guide of her youth, and forgetteth the couenant of her God, euen that ſolemne couenant that was made at the time of her contract and Mariage, both before God, and before the Angels of God, and before the people of God. Pro.2.17.

Againe, Adulterie defiles the bodie, in more ſpeciall manner then other ſinnes: whence it is that men or women are counted diſhoneſt, if not onely, yet chiefly for the ſinne of fornication and adulterie. Adde to theſe the fearfull effects and fruites of this ſinne, which ſerue alſo to ſet out the greatneſſe of it: it brings forth an ill name and a poore eſtate, and a diſeaſed bodie; the Lord in his iuſt iudgement ſends an adulterer and an adultereſſe, filthie and loathſome and rotten diſeaſes: though they eſcape the cenſure of men, and being preſented to the Courts of men, they can ſhift it out by money, yet the Lord ſuffers them not to eſcape his puniſhing hand, but many times ſends on them viſible iudgements in this life; yea, Adulterie brings ſmart on the poſteritie, it is a meanes to roote out poſteritie. *Iob* 31.12. It is a fire that conſumeth to deſtruction, and would roote out all mine increaſe. And which is yet worſe, it brings a dulneſſe and deadneſſe of heart, it makes a man or a woman, vncapable of any good, it is like the ſinne of drunkenneſſe which taketh away the heart, they are ioyned together in this effect, *Hoſea* 4.11. *Whoredome, and Wine, and new Wine* take away the heart. And yet further, Adulterie makes both bodie and ſoule lyable to the curſe of God, it ſhuts out of the Kingdome of heauen, 1 *Cor.*6.9. yea, not onely the body and ſoule of one, but of two at once, euen two at one time, by that ſinne are enwrapped within the compaſſe of Gods curſe, & whoremongers are ranked with dogs and ſorcerers, and murtherers, and Idolaters, and whoſoeuer loueth and maketh a lie, that ſhall be without the holy Citie, *Apoc.* 22.15. and ſhall haue their part in the Lake which burneth Iob 31.12. Hoſea 4.11 1 Cor.6.9. Reuel.22.15.

with fire and brimſtone, which is the ſecond death, *Reuel.21.8.*

Reuel 21.8.

Vſe.

We are to take notice of the greatnes of the ſin of Adultery.

Let vs then take notice of the greatneſſe of this ſinne, the world commonly makes light account of it; yea, ſome eſteeme it a matter to laugh at, and make but a ieſt of it, and many are come to that height of impudencie, that they can euen glory and boaſt of it. Are there not ſome that ſticke not to ſay in plaine termes, they will loue another mans wife, meaning indeede they will luſt after her? and are there not ſome that ſhame not to goe to the Tauerne with other mens wiues, and thoſe wiues are not aſhamed to be ſeene ſo to doe, and there to bee at vnſeaſonable times, and to ſpend whole nights in dauncing and wantonneſſe? Oh, theſe things are too common in the world: ſuch perſons full little conſider the greatneſſe of the ſinne of Adulterie. They will ſay, Can you charge vs with Adultery? I take not on mee ſo to doe, yet certainly theſe are foule preſumptions, and a man may almoſt neceſſarily conclude, that the act of Adultery followes on theſe things, and howſoeuer thou mayſt carry the matter cloſely and bleare the eyes of men, yet remember what hath beene ſayd, that Adultery is a breach of the couenant made in the ſight of God; & know thou that though thou breake couenant with God, yet God will not breake his word with thee. Hee hath ſaid, *Heb.* 13.4. that whoremongers and adulterers hee will iudge; and hee will certainly iudge thee for that ſinne of thine, his hand will find thee out, and thou ſhalt find his puniſhing hand on thy name, on thy eſtate, and on thy bodie in filthy and rotten diſeaſes: and which is more fearfull, thou ſhalt find his hand on thy ſoule, giuing thee vp to dulneſſe and deadneſſe of heart. That ſinne of thine, throw the iuſt iudgement of God, ſhall make thee vncapeable of any thing that is truly good: and thou ſhalt goe on in the way to perdition, as thou ſhalt hardly get out of that way: wofull experience ſhewes this to bee true.

Heb.13.4.

Some

Some are ſo beſotted with that ſinne of Adultery, as they goe on in it againſt knowledge, againſt conſcience, and againſt all good motions to the contrarie. And as the Prophet complained in his time, *Ier.*7.9.10.19. They commit Adultery, and then come and ſtand before the Lord in the publike aſſembly, and ſay, We are deliuered, and think all is well, though they be guilty of that foule abomination; they are ſo benummed with that filthy ſin. Ier.7.9.10.19.

Oh then take wee notice of the greatneſſe and fearefulneſſe of the ſinne of Adultery, and learne to auoid it. Now the meanes that ſerue to that purpoſe, are theſe eſpecially.

1 Meanes to auoid the ſinne of Adultery.

First, get the feare of God into thine heart, learne to feare God in his Word and Commandements forbidding that ſinne, that will purge thine heart from filthy luſts. Mariage is a meanes to auoide the act of filthineſſe, yet will it not kill luſt where the feare of God is wanting, that hath the promiſe. *Eccleſ.*7.28. I finde more bitter then death, the woman whoſe heart is as nets and ſnares, and her hands as bands. Hee that is good before God, ſhall bee deliuered from her, but the ſinner ſhall be taken by her. Eccleſ.7.28.

2

Secondly, labour to haue thy heart poſſeſſed with a true delight in the Word and Ordinances of God. That is a ſpeciall meanes to keepe out luſt. *Pro.* 2.10. *Salomon* ſaith, When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule, Then, Verſe 16. it ſhall deliuer thee from the ſtrange woman, euen from the ſtranger which flattereth with her lips. Pro.2.10.

3

Thirdly, earneſtly ſeeke to God by prayer, that hee would purge thine heart from vncleane luſts, and giue thee ſtrength of grace againſt that ſinne.

4

And laſtly, auoide all things and occaſions that ſtirre thee vp to ſinne, as idleneſſe, exceſſe, and curioſitie in dyet or apparell, wanton ſpeech and geſture, lewd company, and ſuch like.

And

And if thou carefully vſe theſe meanes, no doubt thou ſhalt finde thine heart purged from filthy luſts, and thou ſhalt be enabled to auoid that foule and fearfull ſinne of Adulterie.

Note. " Now in that the Apoſtle ſaith, ſhe ſhall bee called an " Adulteretſe, I might ſtand to ſhew that an Adulterer, " a filthy perſon, may lawfully bee ſo called; and that a " Drunkard may be called a drunkard, and one that is " openly prophane may heare of it, and may iuſtly bee " called a prophane perſon.

From the later part of the Verſe, wee may gather the lawfulneſſe of ſecond mariage, that it is lawfull for a man (his wife being dead) to marry another. And ſo of the wife; and to this purpoſe the Apoſtle ſpeakes plainly, 1 *Cor.* 7. 39. And hee willes younger widowes to marry, 1 *Tim.* 5. 14.

VERSE 4.

So yee, my Brethren, are dead alſo to the Law by the body of Chriſt, that yee ſhould bee vnto another, euen vnto him that is rayſed vp from the dead, that wee ſhould bring forth fruit vnto God.

IN this Verſe the Apoſtle makes the aſſumption of that Argument of his, by which he proues that true Beleeuers are freed from the Law: his *Maior* or firſt Propoſition which is implyed in the words of the firſt Verſe, being this, That dead men are not vnder the Law, but are freed from it in the firſt words of this Verſe, he aſſumes on this manner:

That true Beleeuers are dead to the Law, directing his ſpeech in particular to the beleeuing Romanes, and to other true Beleeuers that were amongſt them, whom hee ſtiles

ſtiles by the name of Brethren. *So yee, my Brethren* (ſaith hee) *are dead alſo to the Law by the body of Chriſt, &c.* ſo ſtands this Verſe in relation to the Apoſtles Argument, as the aſſumption of it.

Now as this Verſe hath reſpect to the two Verſes foregoing; it containes the reddition or application of that compariſon or ſimilitude the Apoſtle takes from the Law of Mariage, wherein we haue three correſpondent parts, three parts anſwering to the parts of the ſimilitude: as, Firſt, like as a maried woman is free from her huſband, when her husband is dead; So (ſaith the Apoſtle) true Beleeuers are dead to the Law, & by death are freed from the Law, that is, in the firſt words, *So yee, my Brethren, are dead alſo to the Law.* To which the Apoſtle ſubioynes how true Beleeuers are dead to the Law, namely, by the body of Chriſt. Then as a wife may lawfully marry another man, when her husband is dead: ſo here the Apoſtle ſaith, True Beleeuers may marry another, which he ſets downe as the end of the former, That true Beleeuers are dead to the Law, that they ſhould be to another, that yee ſhould be vnto another. And then he deſcribes that other, That hee is one rayſed from the dead, in the words following, *Euen vnto him that is rayſed vp from the dead.* Then followes the laſt correſpondency, *That as a wife, her husband being dead, and ſhee being maried to another man, may beare children to that other man,* (which is not expreſſed, but implyed in the former ſimilitude) ſo true Beleeuers being freed from the Law, and maried to another husband, may bring forth fruit vnto that husband, and that is alſo ſet downe as the end of their being married to another husband, in the reſt of the words of this Verſe; *That we ſhould bring forth fruit vnto God:* and thus wee ſee what part of the Apoſtles Argument this Verſe containes, and how it anſweres to the foregoing ſimilitude: and ſo we haue the generall matter of it. Come we to the ſeuerall parts of this Verſe.

1

2

3

The

The first part of it, answers to the first part of the foregoing similitude, and is (as ye haue heard) in these words: *So yee, my Brethren, are dead to the Law by the body of Christ.*

Interpretation.

So ye my Brethren] or, wherefore my Brethren, or, now my Brethren; the Apostle vseth these words onely as a passage to the application of his foregoing similitude; and where he saith, *my Brethren*, his meaning is (as if he had sayd) my beloued, whom I respect as those that professe the same truth with mee, and are knit to mee by the bond of loue: *Are dead also to the Law*; this phrase and forme of speech *dead to the Law*, is afterward expounded, *Verse 6.* where the Apostle saith, Wee are deliuered from the Law, being dead vnto it: whence wee may gather, that to be dead to the Law, is to be freed from it by death; to bee set free from the Law, as a wife is set free from the Law of Mariage, by the death of her husband.

Now, this freedome from the Law (vnderstanding by the Law, the morall Law) is not to bee conceiued as a freedome from all obedience to the Law; as an exemption from the Law as it is the rule of good life. *Adam* before his fall was not so freed from the Law, and the Angels and Saints in heauen are not now freed from it in that respect, none yeeld more obedience to the Law then they; but we are to conceiue this freedome from the Law to be in three other respects, namely, in respect of the rigour of the Law; Of the curse of the Law; And of the power of it to stirre vp to sinne through the corruption of nature.

By the body of Christ.] To omit the diuers acceptions of these words, *The body of Christ*, some expounding them of the accomplishment of the figures of the Law: some of the Incarnation of Christ, &c. wee are thereby to vnderstand the Passion of Christ, the suffering of Christ in his humane nature, for so was Christ offered vp in sacrifice. *Heb.*10.10. *By the offering of the bodie of Iesus Christ*

Heb.10.10.

once

once made, 1 *Pet.* 2.24. The Apoſtle ſaith, Hee bare our ſinnes in his bodie on the Tree. So then, true Beleeuers are dead to the Law *by the body of Chriſt*, that is, by the death and paſſion of Chriſt, by his ſuffering in his humane nature, when he in his humane nature was made a curſe for them, to redeeme them from the curſe of the Law, *Gal.* 3.13. Thus then conceiue wee the meaning of the Apoſtle in theſe words: *So yee, my Brethren, &c.* As if hee had ſayd:

1 Pet. 2.24.

Gal. 3.13.

Now then, my beloued in the Lord, whom I reſpect al thoſe that profeſſe the ſame truth with mee, and are knit to me by the bond of loue: As a wife is ſet free from the Law of Mariage by the death of her husband, ſo it is with you, you in like manner are ſet free by death from the rigour and curſe of the Law, and from the power it hath to ſtirre you vp to ſinne, euen by the death and paſſion of Chriſt, by his ſuffering in his humane nature, when he was made a curſe for you, to redeem you from the curſe of the Law.

Paſſing by that kinde compellation here vſed by the Apoſtle (*Brethren*) hauing ſtood on that, Verſe 1.

In the firſt place obſerue wee how the Apoſtle doth here apply his foregoing ſimilitude, namely thus: Hauing ſaid that a wife is freed by the death of her husband from the Law of Mariage, here he ſaith, That ſo it is with the true beleeuing Romanes, and other true beleeuers amongſt them, that they in like manner are freed by death from the Law, euen from the rigour and curſe of the Law. Hence we are giuen to vnderſtand thus much:

Obſer.

That true Beleeuers are as free from the Law, not from obedience of the Law, but from the rigour and curſe of it, as a wife is free from her husband, when her husband is dead: true Beleeuers are no more vnder the rigour and curſe of the Law, then a wife is vnder the power of the ſpeciall Law of Mariage, when her husband is dead. Further proofe of this we haue, *Gal.* 3.13. The Apoſtle ſaith there, That Chriſt hath redeemed Gods choſen, as many

Doctrine 1. True beleeuers are as free from the rigour and curſe of the Law, as a wife is free from her husband, when he is dead.

many as truly beleeue in him, and ſet them free from the
Gal.4.5. curſe of the Law: and, *Gal.*4.4. he ſaith, That Chriſt became ſubiect to the Law, that he might redeem them that were vnder the Law, that is, vnder the bondage and curſe of it, that he might ſet them free from that bondage and curſe of the Law: and therefore certainly, true Beleeuers are as free from the rigour and curſe of the Law, as a wife is free from her husband, when her husband is dead, and they are no more vnder the rigour and curſe of the Law, then a wife is vnder the power of her husband, when her husband is dead: and the reaſon of this is:

Reaſon. True Beleeuers are freed from the iuſtice of God, binding to the rigour and curſe of the Law, it being fully anſwered and ſatisfied by the death of Chriſt for them, and on their behalfe, as a wife is freed from the ſpeciall Law of God touching Mariage, when her husband is dead. For the vſe. Firſt:

Vſe 1. A Popiſh error diſcouered. This diſcouers to vs the error of the Papiſts, in that they teach that the Law and the Goſpell are all one for ſubſtance of doctrine; that cannot be, for then true beleeuers, ſuch as are in Chriſt, ſhould not onely be freed from the Law, but alſo from the Goſpell. Now that wee finde not in any place of Scripture, that true beleeuers are freed from the Goſpell, and therefore that is but a fancie of the Papiſts, that the Law and Goſpell are all one for ſubſtance. Secondly:

Vſe 2. Comfort for all true beleeuers. Is it ſo that true Beleeuers are as free from the rigour and curſe of the Law, as a wife is free from her husband, when her husband is dead? here is then a ground of ſweet comfort for all true Beleeuers, this may cheare vp their hearts in regard of their many weakeneſſe and imperfections, in doing of good duties, and in avoyding of euill, they finde that they faile in doing good things, and come ſhort of that they ought to doe, and that they caſt not off all euill fully as they deſire: let them herein comfort themſelues: that they are freed from the rigour of the Law,

Law, and therefore the Lord will not examine their actions according to the ſtrict rule of his Law, they carrying in their hearts an holy purpoſe to pleaſe God in all things, and walking before him in truth and ſincerity, their weakeneſſes, their imperfections, and their faylings, beſides their purpoſe, ſhall neuer bee laid to their charge; that is an excellent comfort. Men commonly pleaſe themſelues much in this, that they ſo carry themſelues amongſt men, that howſoeuer they faile, yet the Law of man can take no hold of them, the Law of man cannot touch them: much more then may true Beleeuers comfort themſelues in this, that though they faile in many things, yet the Law of God, in regard of the rigour of it, is as a dead letter to them, it lies not againſt them, they are as free from the rigour of it, as a wife is free from her husband, when her husband is dead.

Againe, this being ſo, that true Beleeuers are as free from the curſe of the Law, as a wife is from her husband when he is dead; it may teach as many as truly beleeue in Chriſt, not to feare any euill ouer-much, as reuilings and curſings of ill tongues, witch-craft, plague, peſtilence, famine, ſword, or death it ſelfe: for why? the curſe which makes all theſe things hurtfull, is remoued from them that are in Chriſt: and therefore let not them feare theſe things before they come, nor be diſcouraged when they fall on them: What though thou be taken away by a common calamity, as by dearth, by peſtilence, by ſword, or the like? yet remember this, if thou be in Chriſt, the venom and ſting of thoſe things is remoued from thee, and they fall not on thee as a curſe, and let that bee thy comfort and cheare vp thine heart.

Now further, whereas the Apoſtle addes (*By the body of Chriſt*, that true Beleeuers are dead to the Law) (*by the body of Chriſt*) that is, by the death and paſſion of Chriſt, we are giuen to vnderſtand thus much: *Obſer.*

That Chriſt his death, his ſuffering, and ſhedding of his *Doctr. 2.*

Onely by the death of Christ is the rigour & curse of the Law remoued from true beleeuers. Colos. 2,14.

his blood on the Crosse, is the onely meanes and meritorious cause of the remouing of the rigour and curse of the Law from Gods chosen: only by the death of Christ is the rigour and curse of the Law remoued and taken away from true beleeuers. The Apostle saith, *Coloss.*2.14. That Christ putting out the hand-writing of Ordinances that was against vs, which was contrarie to vs, hee euen tooke it out of the way, and fastned it vpon the Crosse. And indeed Christ on the Crosse, stood in the stead of Gods chosen, He was their surety, *Heb.*7.22. And when hee stood on the Crosse, then onely did he vndergoe the curse for them. *Gal.*3.13. The Apostle saith, Christ redeemed them from the curse, when hee was made a curse for them. And when was that? Surely, when he hung on the Crosse: for so it followes in the proofe of the Apostle in the words following, For it is written, *Cursed is euery one that hangeth on tree*, which is a plaine proofe of this, That onely by the death of Christ is the rigour and curse of the Law remoued from true beleeuers. We shall neuer finde in any place of Scripture, that remission of sins and remouall of the curse of the Law, is ascribed to Christ his actiue obedience, but euer to his death and passion.

Heb.7.22

Gal.3.13.

Deut.21.23.

Vse 1. The pride of Papists discouered.

Oh then the intolerable pride of the Papists! they dare challenge remission of sinnes for something done by themselues, yea for things done by them, for which they haue no warrant in the Word of God: as, they dare challenge pardon of sinnes for their Pilgrimages, wilfull Pouertie, single Life, and such like: and herein appeares their monstrous pride. Iesus Christ the righteous did not purchase remission of sinnes, and remouall of the curse of the Law, by his perfect fulfilling of the Law, and yet the proud Papist dare challenge remission of sinnes, and remouall of the curse of the Law, for his will-worship and deuised obedience, which is most hatefull and most abominable pride and presumption. To leaue them: for the vse of the point to our selues.

It

It being so, that only by the death of Christ, the curse of the Law is remoued from true beleeuers: Hence wee learne whither to goe to finde deliuerance, from the venom and sting of any trouble or distresse, that befalls vs, namely, to the Crosse of Iesus Christ: when thou art sick, or in any trouble whatsoeuer, if thou desire to haue the bitternesse and curse of that trouble remoued, then seeke thou to the Crosse of Christ.

Vse 2. Whither we are to goe to finde deliuerance from the venom and sting of any trouble.

Quest. How is this to be done, may some say?

Answ. I answer, The first thing that thou doest in time of thy distresse, let it be this, euen an earnest suite put vp to God for the pardon of thy sinnes in the blood of Iesus Christ: seeke to the Crosse of Christ for the remission of thy sins, and especially for that sinne thou thinkest is the cause of thy trouble, and neuer rest suing to the Lord, till it please him to giue thee some assurance of the pardon of thy sins; and then thou shalt be sure, though thy trouble be still continued on thee, yet the venom and bitternesse of that trouble is remoued from thee, and it shall not hurt thee: and vnlesse thou take this course, thou canst find no comfort in the time of thy trouble, and though thou beest deliuered from thy trouble, yet will it be but in iudgement, not in mercy; as it was with *Pharaoh*, so shall it bee with thee, one trouble shall follow after another, till thou be destroyed. Learne then in the time of thy distresse to go to the Crosse of Iesus Christ for ease and comfort, and neuer rest till thou finde ease and comfort deriued to thee from thence, and thou shalt be sure, whether it be continuance of thy distresse, or deliuerance from it, it will bee in mercy, not in iudgement.

Vse 3. Such as would be freed from the curse of the Law, must look that they haue part in the death of Christ.

There is yet some further vse to bee made of this doctrine, that onely by the death of Christ, the curse of the Law is remoued, and taken away from true Beleeuers. This moreouer we must know, that if wee looke for freedome from the curse of the Law, it must bee by hauing part in the death of Christ: if wee would be free from

the curse of the Law, wee must looke that wee haue our part in the death of Christ; and so farre forth as we haue part in the death of Christ, so farre are we freed from the curse of the Law.

Now we come to haue part in the death of Christ, by *Faith* in his death; by *Faith* in *Christ crucified*, wee come to be partakers of the merit of his death, for the taking away of the guilt of sinnes, and the punishment due to vs for our sinnes: and that wee deceiue not our selues in this point; for herein euery one will be readie to flatter and sooth vp himselfe, and to thinke he hath *faith* in the blood of Christ, for the washing away of his sinnes, and thereupon presume to come to the Sacrament of the Bodie and Blood of Christ, wherein *Faith* is specially directed to the death and passion of Christ; that wee therefore deceiue not our selues: Let vs know this for a truth, that we can neuer haue true faith in the blood of Christ, vnlesse we be further enlightened, then by the light of nature, or then nature can afford, and be made to see the sinnes of our hearts and liues, yea, to see our particular sinnes: the vilest wretch that liueth, can in generall say he is a sinner; but our sight of sinne must be more special, we must see our particular sins, and we must see them together with the curse and iudgements of God attending on them, that we may bee humbled for them, and finde our selues stand in need of the blood of Christ, for the pardon of them. Many mens hearts and consciences can tell them of their particular sinnes, and yet they are not humbled for them; and what is the cause? Surely, because they see them not together with the curse of God due to them; they blesse themselues in their hearts and say, they shall haue peace, as it is *Deut.* 29. 19. Men naturally say in their hearts, The curses of the Law are foolishnesse; and deride the iudgements of God threatned against them for their sinnes.

Deut.29.19.

Oh then, labour thou to see thy particular sinnes, and to

to ſee them together with the curſe of God due to them, that ſo thou mayeſt be humbled, and find thy ſelfe ſtand in need of the blood of Chriſt; this is to make way for faith, and to make thine heart ready and fit for the worke of faith. And if thine heart be thus prepared and humbled, no doubt, the Lord will then worke faith in thee, to apprehend the merit of Chriſt his death for the pardon of thy ſinnes, and thou ſhalt bee freed from the curſe of the Law, and then thou comming to the Sacrament, ſhalt find thy faith ſtrengthned and confirmed in the blood of Chriſt: And the Sacrament ſhall be to thee a ſeale of that righteouſneſſe that is by faith in Ieſus Chriſt.

One thing yet remaineth to bee gathered from theſe words of the Apoſtle: *In* that hee ſaith, True beleeuers are dead to the Law, that is, freed not onely from the rigour and curſe of the Law, but alſo from the power of the Law, euen that power it hath to ſtirre them vp to ſinne through their owne corruption, and that by the *bodie*, that is, by the death of Chriſt. Hence we may further gather thus much:

That it is onely part in the death of Chriſt that ſets vs free from the power of the Law, euen from the power it hath to ſtirre vs vp to ſinne through our owne corruption: the Law hath power to ſtirre vp to ſinne through our corruption, as afterward wee ſhall ſee, and wee are freed from that power, by hauing part in the death of Chriſt; yea, by hauing part in the death of Chriſt, wee are enabled to withſtand and to repell the temptations of Satan, and to ouercome them. For why? *Chriſt by his death hath deſtroyed the Diuell*, Heb. 2. 14. *And hath ſpoyled Principalities and Powers*, and ſtripped them of their power, *Coloſſ.* 2. 15. And therefore from the death of Chriſt, we ſhall haue power againſt the allurements and prouocations of Satan ſtirring vs vp to ſinne. And indeed, as many as truly beleeue in Chriſt, are made partakers, not onely of the merit of Chriſt his death, but alſo

Doctrine 3. Only part in Chriſt his death ſetteth men free from the power the Law hath to ſtirre them vp to ſinne, by reaſon of their owne corruption.

Heb. 2. 14.

Coloſſ. 2. 15.

of the power of it, and by that power, the ſtrength of their owne corruption is weakened and abated, and they are thereby enabled to withſtand the force of it; and ſo wee may reſolue on this as a certaine truth, that hauing part in the death of Chriſt, is that, that ſets vs free from that power the Law hath to ſtirre vs vp to ſinne through our owne corruption, yea, it maketh vs able to withſtand the temptations of Satan, and to ouercome them.

Vſe.

How we may get ſtrength againſt our own corruption, and againſt Satans temptations.

Hence then learne wee how wee may get ſtrength againſt the corruption of our owne hearts, and may be enabled to ouercome the temptations of Satan, alluring and ſtirring vs vp to ſinne; it muſt be by faith in the blood of Ieſus Chriſt. Chriſt by his death hath freed as many as truly beleeue in him, from the power of the Law, ſtirring them vp to ſinne through their owne corruption, and from his death muſt wee fetch power againſt the ſtrength of our owne corruption, and Chriſt by his death hath ouercome Satan, and ſtripped him of his power, and thence muſt we deriue power to withſtand his temptations, and to ouercome them; and if we would be armed to get victory ouer the Diuell, it muſt be by faith in the death of Chriſt. And hence it is (no doubt) that moſt men are eaſily foyled, and doe ſoone yeeld to the leaſt allurements and temptations of Satan, hee tempting and ſtirring them vp to ſinne, becauſe they want faith in the blood of Chriſt.

Yee ſhall heare a man or a woman ſometimes ſay, Oh, I would faine leaue this or that ſinne, I would faine leaue my Swearing, I would faine put away my raſh Anger, and the like; but alas, I am ſuch a weake and forgetfull creature, that I cannot doe it. Doſt thou, whoſoeuer thou art, ſpeake in good earneſt? wouldeſt thou indeed leaue thy ſinne, and of weake, be made ſtrong to ouercome it? Learne then how thou mayeſt be ſo, from the mouth of the holy Ghoſt, he hath taught thee, *Heb.* 11.34. By faith in Chriſt, of weake, thou mayeſt be made ſtrong.

Hebr.11.39.

ſtrong. They are the very words of the holy Ghoſt in that place. And, 1 *Ioh.5.4. This is our victory that ouercommeth the world, euen our faith.* By faith in Chriſt, wee ſhall be able to ouercome the world, yea, the Prince of this world, the Diuell, and to withſtand his temptations. Labour then to get faith in the death of Chriſt, and thou ſhalt thence deriue, not onely comfort, but ſtrength againſt thine owne corruption, and againſt Satan ſtirring thee vp to ſinne: and know it for a truth, that though thou beeſt one of Gods choſen, and one that doeſt belong to Gods election, and Chriſt by his death hath taken away the power of the Diuell, yet to thee it is not effectuall, till thou come to haue faith in his death; Till then, the Diuill hath power to tempt thee, and to ouercome thee: and therefore neuer reſt till thou finde that thou haſt faith in the blood of Chriſt, and aſſurance that thy ſinnes are waſhed away in his blood, and then thou ſhalt be ſure to finde ſtrength againſt ſinne, Satan, and all the enemies of thy ſaluation. 1 Iohn 5.4.

Come we to the ſecond part of this Verſe, in the next words, *That yee ſhould bee to another, euen vnto him that is rayſed vp from the dead* Theſe words are eaſie to be vnderſtood, I neede not much to ſtand on the opening of them. *That yee ſhould bee to another*, that is, as the new Tranſlation hath it, *That yee ſhould be maried to another, euen vnto him*, that is, vnto Chriſt, whom the Apoſtle thus deſcribes, *That he is rayſed vp from the dead*, which is as if he had ſaid, Who in his body was dead, but now is rayſed vp from death to life againe. Interpretation.

Now here obſerue we, that the Apoſtle ſaith, True beleeuers are dead to the Law, are freed from the Law, as their former husband, not that they ſhould liue as it were in widowhood, but that they ſhould be to another, that they ſhould be maried to another husband: hence then it is cleare, *Obſer.*

That true Beleeuers are not altogether at libertie, *Doctr.4.*

True beleeuers are in ſpeciall manner vnder Chriſt his gouernment and guidance.

though they be freed from the Law; no, they are ſtill vnder a Gouernour, vnder an Head, and vnder a Guide, yea, they are in ſpeciall manner vnder an Head and a Guide: as a wife is vnder the gouernment and guidance of her husband, ſo are they vnder the gouernment and guidance of Chriſt their husband, and hee is in ſpeciall manner a guide to them, he guideth them by his Word, and by his Spirit, in ſpeciall manner. *Epheſ.*1.22. The Apoſtle ſaith, that all things whatſoeuer are in ſubiection, and are made ſubiect to Chriſt. But how? vnder his feet, that is the manner of their ſubiection: but his Church and the members of it, they are ſubiect to him after a more ſpeciall manner, namely, as the body is ſubiect to the head, and hath made all things ſubiect vnder his feet, and hath appointed him ouer all things to be the head to the Church. And, *Epheſ.* 5. 23. 24. ſaith the Apoſtle, *The husband is the wiues head, euen as Chriſt is the head of the Church.* And therefore as the Church is in ſubiection to Chriſt, euen ſo let wiues be to their husbands in euery thing. A plaine text to this purpoſe, directly ſhewing that the Church and the members of it, all true beleeuers, though they bee freed from the Law, yet they are not altogether at libertie, but they are ſtill vnder a gouernment, they are vnder an head and a guide; as a wife is vnder the gouernment of her husband, ſo are they vnder the ſpeciall gouernment of Chriſt, and he guideth them by his Word and Spirit in ſpeciall manner: and the reaſon and ground of this Truth, is this:

Epheſ.1.22.

Epheſ.5.23,24.

Reaſon.

Chriſt hauing vouchſafed to ioyne true beleeuers ſo nearely to himſelfe, as to make them fleſh of his fleſh, and bone of his bone, without queſtion he beareth a ſpeciall loue to them, and hee hath a ſpeciall care ouer them for their good, and out of that loue and care of his, hee ſuffers them not to range after the vanities of the world, and after the pleaſures of ſinne, and to run after the luſts of their owne hearts; but he orders them, and he guides them

them after a speciall manner: and therefore, this we may resolue on as a certaine truth,

That howsoeuer true beleeuers are freed from the Law, yet they are not altogether at libertie, they are still vnder a guide; and as a wife is vnder the gouernment of her husband, so are they vnder the speciall gouernment of Christ, and he guideth them by his Word and by his Spirit in speciall manner.

Vse. Triall who bee true beleeuers.

Let this be thought on as a ground of triall to euery one of vs; hereby trie thy selfe, whether thou be a true beleeuer, and consequently freed from the rigour and curse of the Law, or no:

Doest thou find, that though thou art freed from the rigour and curse of the Law, yet thou art not altogether at libertie, but thou art still vnder a guide, euen vnder Christ thine head, and thou art guided by his Word and Spirit in speciall manner, thou findest his Word and Spirit guiding thee in all thy thoughts, words, and actions? Then comfort thy selfe, thou art then a true beleeuer, and thou art freed from the rigour and curse of the Law.

But on the other side, if thou finde it thus with thee, that thou thinkest thou art freed by Christ from the curse of the Law, and yet thou findest not thy selfe vnder the gouernment of Christ, and that in speciall manner thou art guided by his Word and Spirit: Deceiue not thy selfe, thou art not freed from the Law, thou art yet vnder the curse of the Law, and thou art lyable to it in this life, and for euer after this life is ended. And herein thousands deceiue themselues; many thinke, and they sticke not to speake it, that Christ dyed for them, and they are redeemed by the blood of Christ, and so set free from the curse of the Law, yet they are so farre from finding themselues vnder the speciall gouernment of Christ, as indeed they turne Gods grace into wantonnesse, and the doctrine of grace, and of freedome from the rigour and curse of the Law, into a pernicious indulgence, and li-

cence to ſinne; and thereupon they take libertie to themſelues to goe on in all manner of prophaneneſſe; and a man may reade impiety and prophaneneſſe in their faces, in their fore-tops, and new-fangled attire, and their mouthes vtter it forth in curſings, in raylings, and in blaſphemous oathes, and they are openly prophane in their liues. Oh, ſuch perſons exceedingly deceiue themſelues, and they are maruellouſly blinded by the Diuell.

If thou wouldeſt be ſure that thou art a true Beleeuer, and that thou art freed from the rigour and curſe of the Law, thou muſt finde thy ſelfe vnder the gouernment of Chriſt, and that thou art guided by his Word and Spirit, in ſpeciall manner: and if thou find it not thus with thee, certainly thou art not freed from the Law, thou art vnder the curſe of the Law; and take this for a certaine truth, that true beleeuers find themſelues vnder Chriſt as their head and guide, and that they are guided by him in ſpeciall manner, and ſuch as haue not Chriſt their Head and Guide in this life, ſhall haue him their Iudge and Condemner in the life to come.

Obſer. In the next place, we are to obſerue, who it is that the Apoſtle ſaith, the true beleeuing *Romans* and other true beleeuers ſhould be maried vnto; and that is expreſſed in theſe words (*euen to him.*) He ſaith, the true beleeuing *Romans*, and other true beleeuers, were freed from the Law their former husband, that *they ſhould be vnto another, euen vnto him that is raiſed vp from the dead* (that is) vnto Chriſt. Hence we are giuen to vnderſtand thus much,

Doctr. 5. Chriſt is the head and husband of true beleeuers, Hoſea 2.19. That Chriſt is the Husband of the Church; true beleeuers are maried to Chriſt, and Chriſt is their Head and their Husband, and there is that relation and that neare vnion and coniunction between Chriſt and the Church, that there is betweene the husband and the wife. *Hoſea* 2.19.20. The Lord ſaith to his Church, *I will marry thee vnto mee for euer: yea, I will marry thee vnto mee in righteouſneſſe, and in iudgement, and in mercie, and in compaſſi-*

on,

on. 20. *I will euen marry thee vnto mee in faithfulneſſe, and thou ſhalt know the Lord.* *Iohn* 3. We reade, that when *Iohns* Diſciples came to him, and told him that Chriſt baptized, and that all men came to him, thinking that, that was a great diſparagement to their Maſter, *Iohn* ſaith to them, *Verſ.* 28. *Yee your ſelues are my witneſſes, that I ſaid I am not the Chriſt, but that I am ſent before him.* And then he ſubioynes *Verſe* 29. *He that hath the Bride, is the Bridegroome.* And if he had ſaid, Thinke yee not much at this, that Chriſt ſhould be preferred before mee, and haue the chiefe preeminence in the Church; hee is the Bridegroome, and the Church is his Bride; and therefore good reaſon hee ſhould excell and be preferred before all others in the Church.

20.

Iohn 3. 28.

29.

And this Epithite and Title of being Bridegroome of the Church, is giuen to Chriſt, and he takes it to himſelfe, *Matth.*9.15. *Can the children of the mariage Chamber mourne, as long as the Bridegroome is with them?* And *Matth.*25.5. *Now while the Bridegroome tarryed long, Verſe* 6. 10. and *Luke* 5. 34 *Can yee make the children of the wedding Chamber to faſt, as long as the Bridegroome is with them?* And *Epheſ.* 5. 30. The Apoſtle ſpeaking of the neare ſpirituall vnion that is betweene Chriſt and his Church, ſaith, *We are members of his bodie, and of his fleſh, and of his bones:* and, *For this cauſe ſhall a man leaue Father and Mother, and ſhall cleaue to his wife, and they twaine ſhall be one fleſh.* And then he addeth *Verſ.* 32. *This is a great ſecret, but I ſpeake concerning Chriſt, and concerning the Church.* Plainly ſhewing this to be a truth, that there is that relation betweene Chriſt and his Church, that there is betweene the husband and the wife, and that neare vnion and coniunction betweene him and his Church, or rather indeed a more neare and more ſtrict vnion and agreement betweene him and his Church, then there is betweene a man and his wife: and to this purpoſe wee might cite many more teſtimonies of Scripture: the whole

Matth.9.15.

Matth.25.5. 6. 10.

Epheſ.5.30.

31.

32.

whole Booke of the *Canticles* driues to this purpoſe, and ſheweth this to be a truth, that Chriſt is the husband of the Church, and true beleeuers are maried to Chriſt, and hee is their head and their husband: and the ground of this truth is this,

Reaſon. There is the ſame nearenesſe betweene Chriſt and the Church, that there was betweene *Adam* and *Eua*; for as *Eua* was framed and made of the ribbe that was taken

Gen.2.22. out of *Adams ſide, Gen.2.22.* So the Church is framed and made of the blood iſſuing and ſtreaming out of the ſide of Chriſt crucified; out of the ſide of Chriſt cruci-

Iohn 19.34. fied came blood and water, *Iohn 19.34.* by which the Church and the members of it are waſhed from their ſinnes, and cleanſed and made new creatures, euen fleſh of the fleſh of Chriſt, and bone of his bone: and ſo there being that nearenesſe betweene Chriſt and the Church, there is the ſame relation betweene them, that there was betweene *Adam* and *Eua*; and as *Adam* was the huſband of *Eua*, ſo is Chriſt the husband of the Church and true beleeuers are maried to Chriſt, and he is their head and their husband.

Now before we come to make vſe of this, a queſtion is to be anſwered: for haply ſome may deſire to be further informed touching this point, and may demand,

Queſt. How CHRIST commeth to bee the Husband of the Church?

Anſw. To this I anſwer, That as it is in the matter of mariage betweene man and woman, ſo it is in the Spirituall Mariage betweene Chriſt and the Church: as man and woman come to bee husband and wife, by the conſent of Parents, and by their owne mutuall conſent, they willingly and freely conſenting to become man and wife together, ſo is it betweene Chriſt and the Church; there is in the ſpirituall mariage betweene CHRIST and the Church, the conſent of God the Father, he freely giues

Iſai.9.6. Chriſt his Sonne to his Church, *Iſai.9.6. Vnto vs a childe*

is

is borne, and vnto vs a Sonne is giuen. Romans 8. 32. *Who ſpared not his owne Sonne, but gaue him for vs all,* ſaith the Apoſtle. And Rom.8.32.

Againe, God giues the Church to Chriſt, as Chriſt himſelfe ſaith, *Iohn* 17.2. *As thou haſt giuen him power ouer all fleſh, that hee ſhould giue eternall life to all them that thou haſt giuen him.* And there is alſo a mutuall conſent betweene Chriſt and the Church: God worketh faith in the hearts of his Choſen, by which they acknowledge Chriſt, embrace Chriſt, and receiue him, and ſubiect themſelues to him, and Chriſt cannot, but will, that which his Father wils; and ſo hee on the other ſide conſents, and taketh the Church for his Spouſe; and to this purpoſe we haue a plaine Text, *Iohn* 6.37. *All that the Father giueth me, ſhall come to me: and him that commeth, I caſt not away.* Iohn 17.2. Iohn 6.37.

In that Text wee may obſerue a three-fold conſent; (*All that the Father giueth me*) there is the conſent of the Father, (*ſhall come*) there is the conſent of the Church, (*And him that commeth to me, I caſt not away*) there is the conſent of Chriſt. And by this three-fold conſent is the ſpirituall mariage made betwen Chriſt and the Church: and ſo wee ſee how Chriſt commeth to be the Husband of the Church, namely thus: God the Father freely giueth Chriſt to the Church, and the Church to Chriſt; The Church, and the members of it, by faith wrought in them, receiue Chriſt, and ſubiect themſelues to him, and Chriſt willing the ſame thing that his Father doth, conſents and takes the Church for his Spouſe: and ſo all true beleeuers are maried to Chriſt, and he is their head and husband, and there is that relation, and that neare vnion betweene Chriſt and the Church, that there is betweene the husband and the wife.

Vſe 1. True beleeuers may be aſſured, that Chriſt and all his benefits and merits are theirs.

Now this may in the firſt place ſerue to ſtrengthen the faith of all true beleeuers, touching their intereſt and title to Chriſt, and to all his ſauing graces, for why? Chriſt

Christ is their husband, and hath giuen himselfe to them, and therefore they may vndoubtedly assure themselues, that all his graces, benefits and merits are theirs, and doe truly belong to them; and it is not, as the Papists say, a fancie of an idle braine, that the righteousnesse of Christ and his merits are made ours, wee truely beleeuing in Christ: the Papists say it is a fancie, and all one as if wee should say, One man liueth by the soule of another. It is not so; Christ being our Christ, and he being our head and husband, wee may build on it, and wee may be sure that all his graces, benefits and merits are truly ours, and doe truly belong to vs.

Vse 2. And they may be assured of Christ his loue towards them, and of his care ouer them for their good.

Againe is it so, that there is that relation, and that neare vnion betweene Christ and the Church, that there is betweene the husband and the wife? surely then, as many as truly beleeue in Christ, on this ground may assure themselues of the Loue of Christ towards them, and of his care ouer them for their good, and that hee will certainely protect them against all that seeke to violence them, and to wrong them any way. A kinde and louing husband will not suffer his wife to be wronged, if hee be able to right it; nay, his loue is so strong, as hee will rather suffer and sustaine wrong himselfe, then he will suffer his wife to be wronged, if he be able to right it: much lesse will Christ Iesus suffer his Church, or any member of it to be wronged; his loue to his Church farre surpasseth the loue of the kindest husband in the world to his wife; there is no comparison betweene them, and hee is most able to defend his Church and the members of it, hee being God of infinite power, and *all power being giuen to him, both in Heauen and in Earth,* Matth. 28. 18. And though he doe suffer thee sometimes to be wronged, for causes best knowne to himselfe, yet be thou sure of this, thou that art a true beleeuer, thou mayest go to him boldly, and powre out thy complaint into his bosome, and he will heare it, and take notice of thy wrong, and hee will vphold

Matth. 28. 18.

vphold thee, that thou faint not vnder it altogether, and hee will one day pay them home that doe wrong thee, when he comes to put on his garment dipt in blood, *Reuel.*19.13. Woe be to them that haue wronged the least and pooreſt member of his Church; yea, take this with thee for thy further comfort, thou that art a true Beleeuer, thou haſt Chriſt thine head and husband, and he is ſuch an head and husband, as is able to take notice, and doth take notice of the wrongs that are only intended againſt thee, euen of the ſecret miſchiefe that the wicked inſtruments of the Diuell do plot and deuiſe againſt thee in the depth of their hearts, he being not only Man, but God alſo, he is able to take notice of them. Full little doe the wicked Imps of the Diuell, ſuch as wiſh ill to Sion and to the members of the Church, thinke on this: they thinke if they can couer their malice, and though they carie in their breſts cankered hearts, hearts full of rancor and miſchiefe intended againſt Gods children, waiting for an opportunitie to practiſe it, yet if they can ſmooth it ouer with a faire countenance, all is well. Alaſſe, poore ſoules, they deceiue themſelues: true Beleeuers haue an head and husband, that is able, and doth take notice of that miſchiefe, that is only hatched and conceiued in the braine againſt them, and his loue to them is ſo ſtrong, as he will not ſuffer that to go vnpuniſhed, but will one day plague thee for thy purpoſe of euill againſt any of his, though it neuer breake out into action. An excellent comfort to all true Beleeuers.

Reuel.19.13.

Now further on this ground, that there is that relation and that neare vnion betweene Chriſt and the Church, that there is betweene the husband and the wife, true Beleeuers muſt learne their duty, hereupon they muſt learne to loue Chriſt as their husband, they muſt giue to him the chiefe affection of their hearts, their loue, their ioy, their delight, and they muſt yeeld their bodies and ſoules wholly to him.

Vſe 3. The dutie of true Beleeuers towards Chriſt their Head and Husband.

Doeſt

Doeſt thou perſwade thy ſelfe that Chriſt is thine husband? Oh let him haue the chiefe loue of thine heart. Herein many in the world are exceeding faultie, they thinke they haue Chriſt their head and husband, and yet the chiefe loue of their hearts is not giuen to him; no, no, they ſet their loue and delight chiefely on the world and the things of it, on the profits, pleaſures and vanities of the world, and will not be driuen from the loue and liking of thoſe things.

Doeſt thou perſwade thy ſelfe, thou that art a couetous worldling, or thou that art a ſenſuall perſon, that Chriſt is thine husband? Certainly then thou art no better then a Strumpet, and a filthy Whore. Some thinke they put off the matter handſomely, when being iuſtly reproued for their worldlineſſe, for their gariſhneſſe in apparell and the like, they can ſay to the Reprouer, What need you to be ſo hot? Why? I hope I am neither Whore nor Theefe. But indeed and truth they are both; they ſteale away their hearts from Chriſt, to whom they belong (as they thinke) and they goe a whoring after the profits and pleaſures of the world. The Holy Ghoſt hath taught me thus to ſpeake; marke what *Iames* ſaith, *Iames* 4.4. *Yee Adulterers and adultereſſes, know yee not, that the amitie of the world is the Enmitie of God?* Whoſoeuer therefore will be a friend of the world, maketh himſelfe the enemie of God.

Iames 4.4.

If thou that makeſt profeſſion of the faith of Chriſt, and thinkeſt that thou art a true Beleeuer, do beſtow the chiefe loue of thine heart, on any thing but on Chriſt, thou goeſt a whoring from Chriſt, and thou art no better then an Adultereſſe and a filthie Strumpet.

Queſt. Haply thou wilt ſay, How ſhall I know that I giue the chiefe loue of mine heart to Chriſt?

Anſw. Thou mayeſt eaſily know it, if thou doe but conſider how it is with a wife that truly loueth her husband. A wife that truly loueth her husband, holdeth him better

to

to her, then all the men in the world beſides: yea, as *Elkana* ſaid to *Hannah*, 1 *Sam.*1.8. hee was better to her then ten ſons, ſhe delighteth in him and in his company aboue all others, and ſhee is neuer well, or at the leaſt, not ſo well, as when ſhee is in his company, yea, ſhee delighteth to ſee the liuely Image and reſemblance of her Husband in his children, in his friends and kindred, and ſhee loues them the better, becauſe they are like to her Husband. 1 Sam.1.8.

Now thus it is with thee in reſpect of Chriſt, if hee haue the chiefe loue of thine heart; if Chriſt be he whom thy ſoule chiefely loues, then thou makeſt more account of him, then of all riches and treaſures in the world, yea, thou holdeſt all things loſſe and dung in reſpect of him, thou delighteſt in his preſence and company; it is the ioy of thine heart, and the reioycing of thy ſoule, to bee where thou maiſt ſee the face and glorious beauty of thy Beloued, Ieſus Chriſt, euen to come to the houſe of God, to the Word and Sacraments, where Chriſt is ſet before thee in liuely manner, *Galath.*3.1. yea, thou delighteſt in thoſe that beare the Image of Chriſt, in the Saints and Children of God, thou loueſt them the better, becauſe they are like to Chriſt: and thou deſireſt with the Apoſtle, *Phil.*1.23. *to be looſed, and to be with Chriſt*, euen fully to enioy his preſence: and thou art able out of the earneſt and feruent deſire of thine heart, to ſay with the Bride, *Reuel.*22.17. *Come, Lord Ieſus, come quickly.* Galath.3.1. Philip.1.23. Reuel.22.17.

Hereby trie thy ſelfe; if it be thus with thee, then indeed Chriſt hath the chiefe loue of thine heart, and thou mayeſt aſſure thy ſelfe, that thou haſt his loue, and that he will certainly protect and defend thee againſt all thine enemies, and the gates of hell ſhall neuer preuaile againſt thee.

But if thou loue not the Lord Ieſus, then conſider what a fearefull doome the Apoſtle hath thundred out againſt thee, 1 *Cor.*16.22. *If any loue not the Lord Ieſus, let him bee had in execration*, yea, excommunicate to death. 1 Cor.16.22.

One thing yet remaines to be obſerued in this ſecond part of the Verſe. We are to marke that the Apoſtle ſaith not, *That yee ſhould be to another*. euen to Chriſt, in plaine termes; though that is his meaning: but he ſpeaketh of Chriſt by way of *Periphraſis*, by way of deſcription, and he ſetteth him out thus, *Euen to him that is raiſed vp from the dead*, that is, vnto Chriſt, who in his body was dead, but now is raiſed vp from the dead, and now liues an immortall life, euen for euer. Hence we are further giuen to vnderſtand thus much:

Obſer.

Doctrine. Chriſt is the euer-liuing husband of his Church.

That Chriſt is not only the Husband of the Church, that true beleeuers are maried to Chriſt, but that he is ſuch an husband, as being raiſed from the dead, euer liueth, he is an euer-liuing husband; true beleeuers are maried to Chriſt, and he is their head and their husband, and he is ſuch an husband as is raiſed vp from the dead, and now liueth an immortall life, and ſhall continue their Husband for euer: for why?

As the Apoſtle ſaith, *Rom.6.9. Chriſt being raiſed, hee dyeth no more: Death hath no more dominion ouer him*, Therefore doubtleſſe when the Apoſtle here ſaith, that the true beleeuing Romanes, and other true beleeuers ſhould be maried to another, namely, to Chriſt, and to him raiſed vp from the dead, he intends, and would haue vs to vnderſtand thus much, that Chriſt is the husband of the Church: yea, that he is an euer-liuing husband, and that he is ſuch an husband, as being raiſed from the dead, is no more ſubiect to death, but now liueth an immortall life, and ſhall remaine the Husband of the Church, and of all true beleeuers for euer: and to this purpoſe the Text is plaine, *Hoſea 2.19. I will marry thee to mee* (ſaith the Lord to his Church) *for euer*.

Hoſea 2.19.

I will be an husband to thee for euer, *Ier.32.40.* The Lord ſaid, he would make an euerlaſting couenant with his people, and that hee would neuer turne away from them to doe them good: as if he had ſaid, hauing once

Ierem.32.40.

entred

entred into couenant with them, and as it were, maried them to himself, he would continue to be their husband for euer. *Heb.*7.25. The holy Ghost saith, Hee is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them. *Reuel.*1. 18. saith Christ, *I am aliue, but I was dead: and behold, I am aliue for euermore.*

Heb.7.25.

These and many other places that might bee brought, doe make this a cleere point, that Christ is not onely the husband of the Church, but hee is such an husband as liues for euer, hee being raised from the dead, hee is no more subiect to death, but now liues an immortall life, and shall certainly continue the husband of the Church, and of all true beleeuers for euer; the reason and ground of this truth is this:

Reason.

Christ being rayſed from the dead, he liues no more a naturall and fraile life, a life sustained by naturall meanes; Christ in his resurrection put away his naturall and fraile life, or at least, the qualitie and condition of it, and changed it into an heauenly and spirituall life, into a life without infirmities, and not sustained by food, and the like, as before, and so into a life immortall, and that neuer can decay: and therefore on this ground wee may certainly conclude, that Christ being the husband of the Church, he is an euer-liuing husband, and shall vndoubtedly continue the husband of the Church, and of all true beleeuers for euer.

Vſe 1. That Popish error, that true beleeuers may be diuorced from Christ, discouered and confuted.

This, in the first place may serue to discouer to vs, that, that is an error and a false opinion, held and maintained by some, either Papists or popishly affected, that true beleeuers may bee quite cut off from the Church, that there may be a separation and a diuorce betweene Christ and some that are true beleeuers, that a true beleeuer, one that is now a member of Christ, may hereafter become no member of Christ. That cannot stand with the truth now deliuered and proued to vs out of the Word of God:

For, if Christ be an euer-liuing husband, if hee continue the husband of the Church, and of all true beleeuers for euer, it is not possible that there should be a diuorce betweene Christ and any one that truly beleeues in him, and that any true beleeuer should euer bee quite cut off and separated from Christ: for indeede who is able to make a separation betweene Christ and any one that truly belongs to him? Surely, not all the power of Hell is able to doe it. No, no, Christ himselfe saith,

Ioh.10.28. *Iohn* 10.28. *That hee giues eternall life to those that are his, and they shall neuer perish, neither shall any plucke them out of his hands.*

Obiect. 1 Cor.6.15. Some obiect that place, 1 *Cor.* 6.15. where the Apostle saith, *Shall I take the members of Christ, and make them the members of an Harlot? God forbid:* and they thinke they haue ground from thence, that true beleeuers may bee quite separated and diuorced from Christ, that a true beleeuing member of Christ may become no member of Christ, being made the member of an Harlot.

Answ. But indeed they peruert the purpose of the Apostle, and they misconster his meaning; for the Apostles purpose in that place is not (no, not so much as by implication) to signifie, that any true beleeuer may be wholly separated and diuorced from Christ, but his purpose there is to set out the haynousnes, and vglinesse of the sinne of Adultery and Fornication, and that it were a most foule, vnseemly, vile, and monstrous thing, that any that make profession of the truth of Christ, and hold themselues to be members of Christ, should so forget themselues and their owne excellent condition, as to prostitute and abase their bodies, that are members of Christ, and ioyne them with an Harlot, and make them one body with an Harlot; that were a most vile thing.

And that that is the purpose of the Apostle, appeares plainly by his wordes, *Know yee not* (saith hee) *that your*

your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an Harlot? God forbid. As if hee had ſaid; Fie on it, farre be it from euery one of you that hold your ſelues to be members of Chriſt, that you ſhould ſo abaſe your bodies, as to make them members of an Harlot. So that place makes nothing for the vpholding of that error, that a true beleeuer may be quite ſeparated and diuorced from Chriſt. For a ſecond vſe of the point.

Is it ſo, that Chriſt being the husband of the Church, is an euer-liuing husband, and continues the husband of the Church and of all true beleeuers for euer? Then here is a ground of ſweet and of excellent comfort, for all that truly beleeue in Ieſus Chriſt; hereupon they may cheare vp their hearts, and they may comfort themſelues in their greateſt troubles and diſtreſſes: for what though their troubles be great, and lye heauy vpon them? yet there is no trouble, no affliction, no diſtreſſe whatſoeuer that can make a ſeparation and a diuorce betweene them and Chriſt their head and husband, hee ſtill continues their head, and hee is ſtill their husband, euen when they are plunged into their deepeſt diſtreſſe: and that may bee a great comfort to them.

Vſe 2. Comfort for true beleeuers in their greateſt troubles and diſtreſſes.

We know it is a comfort to a wife in the time of ſome great loſſe, that her husband is yet liuing, though her goods bee taken away and loſt, by fire, by water, or the like; though ſhee haue loſt her children, and her deareſt and her neareſt friends are taken away from her, yet this is a ſtay to her fainting heart, and this cheares her vp, that her kinde and louing husband is yet aliue, and ſhee hath him ſtill with her; for ſhee is ſure that he will beare part with her in her diſtreſſe and trouble, and that he wil be a guide and comfort, and an helpe to her in any thing for her good, ſo farre as hee is able. This ſhee is ſure of, and this comforts her. Oh much more may true beleeuers comfort themſelues & cheare vp their hearts in their

greateſt troubles, croſſes and loſſes whatſoeuer they bee, I ſay, much more may they comfort themſelues with this; that their head and husband Chriſt Ieſus is yet aliue; for he is an husband all-ſufficient, able to ſuccour, helpe and comfort them, and they may be ſure that he will releeue and comfort them, yea, that he will euen beare part with them in their troubles: They may aſſure themſelues of this, there is not any affliction they ſuffer, but Ieſus Chriſt their head and husband beares part with them, and hee ſuffers with them.

Oh then, thinke on this in thy greateſt affliction, thou that art a true beleeuer. What though it be ſo, that thou haſt loſt thy goods, thy outward libertie, thy wife, thy children, thy deareſt friends: yea, thou being a wife, haſt loſt a kind, a louing, and deare husband? Yet remember this to thy comfort, there is no loſſe, no affliction, that can turne away Gods loue from thee, and make a diuorce betweene thee and Chriſt Ieſus thine head and husband: No, no, he is an euer-liuing husband, he is ſtill thine husband, and ſhall ſo continue for euer. Yea, remember yet further to thy comfort, thou that art a true beleeuer, though thy affliction bee ſo great, as that thy very life is taken away from thee, yet there no diuorce made betweene thee and Chriſt Ieſus: Death may ſeparate thy bodie and ſoule aſunder, but it cannot diuide thee from thy God, and make a diuorce betweene thee and Chriſt Ieſus thine head and husband: No, no, hee is ſtill thine, and thou art ſtill his. *Rom.14.8. Whether we liue, wee liue vnto the Lord, or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords.* Death which is the King of feare to the wicked, it ioynes thee nearer to Chriſt thine husband; and though thy body be ſeuered from thy ſoule, and layd vp in the earth, yet it ſhall be ſo but for a time, and in the meane time it is not diuided from the Lord Ieſus; No, no, though thy bodie rot, and bee turned into duſt in the graue, yet that very duſt is within

Rom.14.8.

within the couenant, and knit to Chriſt Ieſus, and thou art ſtill his both in bodie and ſoule, and hee is ſtill thine head and husband; and that is an excellent comfort: and let all true beleeuers lay it vp in their hearts, and let none but true beleeuers meddle with it, it belongs not to any other; but thou that art a true beleeuer, lay vp this ground of comfort in thine heart, that Chriſt is thine head and husband, and ſha'l ſo continue for euer, & thou ſhalt finde it will comfort thee in thy greateſt affliction, yea, when the very pangs of death are vpon thee.

Now to the third and laſt part of this Verſe: *That wee ſhould bring forth fruit vnto God.* We ſee here, the Apoſtle ſaith, the true beleeuing Romanes, and other true beleeuers ſhould be maried to Chriſt, *and to him, raiſed vp from the dead:* to this end, or that this might follow on it, that they ſhould bring forth fruit vnto God. Hence wee may eaſily gather thus much:

That it is by vertue of Chriſt his Reſurrection, that men are enabled to bring forth fruit to God; when men are maried to Chriſt, and made one with him, euen with him rayſed from the dead, and made partakers of the vertue and power of his Reſurrection, then they are quickned, & then they are made able to bring forth good and holy fruits, and till then they are not able to bring forth any fruit to God: and therefore Chriſt ſaith, *Iohn 15.4. Abide in me, and I in you: as the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can yee, except yee abide in me.* Verſe 5. *Without me ye can doe nothing.* And the reaſon and ground of this truth is this:

Doctrine.

Iohn.15.4.

Verſe 5.

Chriſt is not onely the giuer of ſpiritual life and quickning, but he is alſo the roote of it, and from him it comes, and muſt come; *Hee is the Lord of life,* Act.3.15. *Hee is a quickning Spirit,* 1 Cor.15.45. and therefore from him it comes, euen from the power and vertue of his Reſurrection, that men are able to bring forth fruit vnto God.

Reaſon.

Act.3.15.
1 Cor.15.45.

Now this firſt diſcouers to vs the error of the Papiſts, touch-

Vſe 1.

Works of Preparation ouerthrowne.

touching their works of Preparation; they say, that a man in his meere naturall state before his conuersion, may doe some good things, euen things truly good and holy, and may prepare himselfe to receiue grace. This is a foule and grosse error, and it is met withall by the truth now deliuered: For before a man be maried to Christ, and to him rayſed vp from the dead, and ſo quickned by the vertue of his Reſurrection; he is not able to bring forth any fruit to God.

Vſe 2. Men in their naturall ſtate can do nothing truly good and pleaſing to God.

And againe, the truth now deliuered, makes knowne to vs, that howſoeuer men in their naturall ſtate, may doe things good in themſelues, yet they cannot do any thing truly good and holy, they cannot bring forth fruit to God, they may build Hoſpitals, Colledges, and the like, and doe many great works, good in themſelues, but they cannot doe any thing truly good and pleaſing to God; and therefore we ſhould neuer reſt, till wee finde our ſelues maried to Chriſt, and made one with him, euen with him rayſed vp from the dead, and made partakers of the power and vertue of his Reſurrection, that ſo we may be able to bring forth fruit to God, and may doe good duties, pleaſing to God, and comfortable to our owne conſciences.

In this third and laſt part of the Verſe, the Apoſtle ſets downe the laſt correſpondency to his foregoing ſimilitude, taken from mariage; and thus it ſtands: That as a wife, her husband being dead, and ſhee being maried to another, may lawfully beare children to that other man: ſo the true beleeuing Romanes, and other true beleeuers, being freed from the Law, and maried to Chriſt, they may bring forth fruit to him; yea, hee ſets it downe as a dutie, they are bound vnto that; they are therefore maried to Chriſt, and to him rayſed vp from the dead, that they ſhould bring forth fruit to him.

Interpretation.

(*That we*) the Apoſtle here changeth the perſon. Hee ſayd before, *So yee, my Brethren, are dead alſo to the Law*

by

by the body of Chriſt, that yee ſhould be vnto another, in the ſecond perſon; but here hee ſpeakes in the firſt perſon, and ſaith, *That wee ſhould bring forth fruit vnto God.* His meaning is this, That you and I, and all true beleeuers, both of Iewes and Gentiles, whatſoeuer we be, ſhould bring forth fruit and fructifie, and as it were, beare and bring forth children to God, according to the phraſe of the Hebrewes, who call children, The fruit of the womb, as *Pſal.* 127.3. *Behold children are the inheritance of the Lord, and the * fruit of the wombe, his reward.* Pſal.128.3. *Thy wife ſhall be as the fruitfull Vine on the ſides of thine houſe, and the children like the Oline plants round about thy table.* Now this phraſe and forme of ſpeech here vſed by the Apoſtle, ſignifieth two things:

Pſal.127.3. פרי חבטן Pſal.128.3.

First, that wee ſhould bring forth both in minde and heart, and alſo in word and deed, ſuch things as are as it were begotten of God, and come from God, and from Chriſt, *Who is God ouer all, bleſſed for euer, Rom.* 9.5. that we ſhould bring forth holy, heauenly, and diuine, and ſpirituall things, ſuch thoughts, ſuch affections, ſuch words, and ſuch deeds, as come from Chriſt, and from the Spirit of Chriſt, and haue the Spirit of Chriſt the worker of them, and ſo are called by the Apoſtle, the fruit of the Spirit, *Gal.*5.22. *But the fruit of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith.*

Rom.9.5.

Gal 5.22.

Secondly, ſuch things both in heart and life, as are as ſweet fruits to God, euen ſuch thoughts, affections, words and works, as are pleaſing to God through Chriſt, and ſuch as he of his mercy will crowne with no leſſe then the reward of eternall life and glory, as the holy Ghoſt ſaith, *Heb.*13.15. that praiſe and thankſ-giuing to God, which is the fruit of the lips (for ſo he cals it) is a pleaſing ſacrifice to God through Chriſt: And he ſubioynes, Verſ. 16. *To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.*

Heb.13.15.

These two things then are ſignified and intended by

the Apoſtle in this phraſe of bringing forth fruit to God, namely, A bringing forth of ſuch thoughts, affections, words and deeds, as come from God, and are pleaſing to God through Chriſt.

Thus then wee are to conceiue the Apoſtles meaning in theſe words:

That you and I, and all true Beleeuers, both of the Iewes and Gentiles, ſhould bring forth ſuch thoughts, ſuch affections, ſuch words and deeds, as are holy, heauenly, diuine, and ſpirituall, and as it were begotten of God: that we ſhould euen thinke, ſpeake, and doe ſuch things as come from Chriſt, and from the Spirit of Chriſt, and haue the Spirit of Chriſt the worker of them, and are alſo pleaſing to God through Chriſt, and ſuch as he in his mercy will crowne with the reward of eternall life.

Obſer. First here obſerue wee the change of the perſon. The Apoſtle hauing ſayd before: *Soyee, my Brethren, are dead alſo to the Law, by the body of Chriſt, that wee ſhould be vnto another:* Here hee ſaith, that wee ſhould bring forth fruit vnto God: thereby (no doubt) intimating thus much, that not onely the beleeuing Romanes, and other true beleeuers, amongſt them, who were newly conuerted and brought to beleeue in Chriſt, and as it were newly maried to Chriſt, but that himſelfe and others alſo that were of longer ſtanding in Chriſt, and had beene longer maried to Him, ought to bring forth good and holy fruits both in their hearts and liues: hence note we in a word,

Doctrine They that haue been longeſt maried to Chriſt, muſt be ſtill child-bearing to Chriſt. That none of thoſe that hold themſelues maried to Chriſt, are to thinke themſelues at any time exempted from bringing forth fruit to Chriſt: euen ſuch as are moſt holy, and moſt regenerate, and haue beene longeſt maried to Chriſt, muſt ſtill bee as it were childe-bearing to Chriſt, and muſt ſtill bring forth good and holy fruits, yea, the longer men are maried to Chriſt, the more fruitfull muſt they be to Him, and the more muſt they abound

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in holy, heauenly and diuine thoughts and affections, words and actions. *Pſal.* 84.7. it is ſayd of the people of God, that *they goe from ſtrength to ſtrength, till euery one appeare before God in Sion.* And *Pſal.*92.14. that *ſuch as be planted in the houſe of God, they flouriſh, and they ſtill bring forth fruit; yea, in their old age.* And the Apoſtle thus prayed for the *Philippians, Phil.* 1.9. that their *loue might abound more and more.* And then *Verſe* 11. That they *might be filled with the fruits of righteouſnes, which are by Ieſus Chriſt vnto the praiſe and glory of God,* that is, ſuch holy fruits as are brought forth by the power and working of his Spirit; and indeed there is no time, wherin ſuch as are maried to Chriſt, are paſt childe-bearing to Chriſt, and paſt bringing forth of fruit to him: it is not with them as it is with women, *Gen.*18.11. when they are old and ſtricken in age, when they are paſt children: No, no, there is no ſuch time with them that are maried to Chriſt, they are neuer paſt fruitfulnes and childe-bearing to Chriſt, and therefore they are not to ceaſe to beare and to bring forth fruit to him: but the elder they grow, the more are they to abound in good and holy fruits, the more fruitfull are they to be in euery good thought and affection, and in euery good word and worke.

Pſal.84.7.

Pſal.92.14.

Phil.1.9. 11.

But alas, how farre from this are many in the world, that hold themſelues ſuch as belong to Chriſt and to bee maried to him! Doe they continue, as it were child-bearing to Chriſt? doe they, the elder the grow, the more increaſe, and the more abound in good and holy fruits? Oh no, many there be, that the more they grow in years, the colder and the more backward they become to euery good and holy dutie. May wee not obſerue a generall decay and declining & going backward in good things? Where is that Zeale, that loue to Religion, that earneſtneſſe and that forwardneſſe in good things, that wee haue heard of, or haue knowne to be in men and women heretofore? Nay, be there not ſome that we can remember,

Vſe. Reproofe of ſuch as grow worſe and worſe in their old age.

ber, who haue beene heretofore, or at the leaſt ſeemed to be forward in Religion, and zealous in good things, that were wont to be carefull to ſanctifie the Sabbath, to keep good order in their houſes, to inſtruct their families, to vſe prayer conſtantly, that now are not onely ſo well affected to Religion, and not ſo forward in good things as they haue beene, but are euen quite falne from them, and are now caried away with the ſway and with the euill examples of the time?

Well, to them I ſay no more but this: In a word, let them know that their caſe is fearfull, and that I may not onely ſay it, but proue it to them, let them looke, 2 *Pet.* 2.20.21.22. ſaith the Apoſtle, *If after they haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein and ouercome, the later end is worſe with them then the beginning. For it had beene better for them, not to haue knowne the way of righteouſneſſe, then after they haue knowne it, to turne from the holy Commandement giuen vnto them: but it is come vnto them according to the true Prouerbe, The Dog is returned to his owne vomit; and the Sow that was waſhed, to the wallowing in the mire.* Yea certainly, ſuch as in their old dayes grow cold in good things, and in good duties, and in bringing forth good fruits to God, do giue more then a probable ſigne, and it is more then probable, that they were neuer maried to Chriſt, and neuer made one with him. For, is it old age that can hinder his working? No, no: deceiue not thy ſelfe, if thou bee maried to Chriſt, thou ſhalt finde thy ſelfe quickned by him, and made able to bring forth fruit to God; yea, to bring forth more and more good and holy fruit in thine old age. And if it be not thus with thee, it is a fearfull ſigne that thou waſt neuer maried to Chriſt.

2 Pet.2.10.

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Obſer. Now further, in that the Apoſtle hauing ſayd that the true beleeuing Romanes, and other true beleeuers, ſhould be maried to Chriſt, and to him rayſed vp from the dead, and

and he ſubioynes to it that they ſhould bring forth fruit to God, we may eaſily conclude, and gather thus much,

That the ſtate of a true beleeuer is no barren ſtate; true beleeuers are not barren and fruitleſſe, but being maried to Chriſt, they are fruitfull, and they are as it were, child-bearing to Chriſt, and they bring forth good thoughts, affections, words and actions, as children to Chriſt their husband, and as fruits to God, it is the end of their being maried to Chriſt, and doubtleſſe they make not the end of their mariage fruſtrate: and hence it is that they are compared to fruit-bearing trees, *Pſal.*1.3. They are ſayd to bee trees planted by the Riuers of waters, which bring forth fruit in their ſeaſon. Yea, they are ſayd to be ſo planted, as that in reſpect of their rooting, they feele not when the heate commeth, the yeare of drought cannot make them ceaſe yeelding fruit. *Ierem.*17.8. and *Eſa.* 61.3. *Trees of righteouſneſſe: and the planting of the Lord.* And *Cant.*4.16. the Church is ſayd to be as a Garden, yeelding pleaſant fruit. And to theſe I might adde many like teſtimonies, all pointing to this Truth, that true beleeuers are fruitfull, and doe bring forth good and holy fruits, and being maried to Chriſt, they are, as it were, child-bearing to Chriſt, and doe bring forth good thoughts, affections, words and actions, as children to Chriſt. And indeed this cannot be otherwiſe. The reaſon and ground of this truth is this:

Doctrine True beleeuers are not barren and fruitleſſe.

Ieſem.17.8.

Eſa.61.3.

Cant.4.16.

True beleeuers being maried to Chriſt, they haue ſpirituall fellowſhip with Chriſt, they are made partakers of the Spirit of Chriſt, and of the life of Chriſt, euen of the ſpirituall life of grace: and where the Spirit of Chriſt is, and the life of grace, there cannot but be fruitfulneſſe in all good thoughts, affections, words and actions: and therefore as many as are maried to Chriſt, they are fruitfull, and they certainly bring forth good and holy fruits both in mind and heart, and in word and deed.

Reaſon.

Now this may ſerue as a ground of tryall to euery one of

Vſe.

Tryall of our fellowſhip and communion with Chriſt.

of vs, touching our fellowſhip and communion with Chriſt Ieſus: Doeſt thou perſwade thy ſelfe, that thou art maried to Chriſt, that he is thine husband, and that thou haſt heauenly fellowſhip with him? Certainly, then thou art not barren, but thou art childe-bearing to Chriſt, thou art partaker of the Spirit of Chriſt, and of the life of Chriſt, and thou bringeſt forth good and holy fruits, thy minde is full of good thoughts, thy heart full of holy and heauenly affections, thy mouth full of good and gracious ſpeeches, thy life abounds with good and holy actions of pietie, of equitie, of iuſtice, of loue, and of mercy: and if it be thus with thee, thou mayeſt with comfort aſſure thy ſelfe, that thou haſt Chriſt to thine husband, and that thou haſt ſweet and heauenly fellowſhip with Him.

But on the other ſide, if thou finde it not thus with thee, but that thou art barren of all good thoughts, affections, words and deeds, and that rather thine head is full of wicked thoughts, thine heart full of wicked luſts, and thy mouth runnes ouer with curſing, ſwearing, and the like, and thy life abounds with many foule and groſſe ſinnes; deceiue not thy ſelfe, if thou thinke that Chriſt is thine husband, and that thou haſt fellowſhip with him, it is but a fancy; and if thou ſay ſo, thou art no better then a lyer, the holy Ghoſt hath giuen thee the lye, 1 *Ioh.* 1.6. *If wee ſay that we haue fellowſhip with him, and walke in darkneſſe*, that is, in ignorance and ſinne, *we lye*, and doe not truly, wee deceiue our ſelues. And herein many deceiue themſelues. How many be there that are altogether barren of thoſe holy fruits the Apoſtle reckons vp, *Gal.* 5.22.23. *Loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance?* Nay, how many be there, that abound with the contrary fruits? In ſtead of loue to God and men, they abound with contempt of God, of his Word and Ordinances, and with hatred of his Children. In ſtead of ſpirituall ioy, they abound with

with carnall ioy, reioycing in ſinne and in the workes of the fleſh: and ſo we might inſtance in the reſt. In ſtead of temperancy and moderation in meat, drink, apparell, and other outward things, how doe many abound in the contrary fruits! they giue themſelues to ſurfetting and drunkenneſſe, to pride in apparell, neuer more then in theſe dayes; yea, the more this ſinne of pride in apparell is ſpoken againſt, the more it abounds. Can ſuch perſons perſwade themſelues that Chriſt is their husband? If they doe; certainly they deceiue themſelues: Doe but in reaſon conſider it; Doeſt thou thinke Chriſt is thine husband, and yet thou bringeſt forth fruit, not to Him, but to the Diuell, and to the luſt of thine owne heart? Surely, then thou playeſt the Whore and the filthy Strumpet; and if thou wilt needes ſay that Chriſt is thine husband, and thou wilt thruſt thy ſelfe vnder his name, and he ſhall beare thy name, and thou wilt beare the name of a Chriſtian, then know that thou canſt looke for no comfort by him, or from him, hee is a iealous husband, hee will one day come and take thee tardie, euen playing the Whore with his vtter enemy, and then the fire of his wrath and iealouſie ſhall burne thee downe to the bottomleſſe pit of hell.

If thou wouldeſt be ſure that Chriſt is thine husband, thou muſt finde thy ſelfe childe-bearing to him, and that thou bringeſt foorth fruit to him, euen good and holy thoughts, affections, wordes and actions. And if it bee thus with thee, then thou haſt heauenly fellowſhip with Chriſt in this life, and ſhalt haue eternall fellowſhip with him in the life to come.

Note wee further, that good thoughts, affections, words and actions, are called fruits to God, and are as children begotten of God. And, *Note.*

The conſideration of this may be an excellent motiue, to ſtirre vs vp to haue our hearts and minds abounding with good thoughts and affections, and our liues with good

good words and actions: for why? the Lord is as well pleaſed with them through Chriſt, as with his owne begotten children; they are as ſweet fruits to him, and moſt pleaſing to him in Chriſt, and hee will reward the leaſt good action of ours, comming from the roote of a liuely faith in Ieſus Chriſt, with no leſſe then the reward of eternall life and glory. Come wee to the fift and ſixt Verſes.

VERSE 5.6.

For when wee were in the fleſh, the motions of ſinnes which were by the Law, had force in our members to bring forth fruit vnto death.

But now wee are deliuered from the Law, being dead vnto it, wherein wee were holden, that we ſhould ſerue in newneſſe of Spirit, and not in the oldneſſe of the Letter.

OVr Apoſtle hauing before made knowne, that the true beleeuing Romanes, and other true beleeuers, were freed from the Law their former husband, and maried to Chriſt, and being maried to Chriſt, that they ſhould bring forth fruit to him, that they ſhould be, as it were, childe-bearing to Chriſt: In theſe two Verſes he doth farther amplifie that particular of bringing forth fruit to Chriſt, by a compariſon *à paribus*, and further ſhewes, that it was meet and fit that himſelfe & other true beleeuers, being maried to Chriſt, ſhould bring forth fruit to him: and thus he reaſons (for the fift Verſe is inferred as a reaſon on the former) as appeares in the word (*For.*) As when wee were vnder the Law, and maried to the Law, wee brought forth fruit anſwerable to that condition: So now, being freed from the Law, and maried to Chriſt, it is very meete, equall and

and fit, that we ſhould bring forth fruit to him, in all equitie and reaſon wee are bound ſo to doe. That is the generall drift and purpoſe of the Apoſtle in theſe two Verſes.

Now more particularly in Verſe 5. is layd downe the firſt part of the Apoſtles compariſon, and that not barely propounded, but ſet forth on this manner:

Firſt, the Apoſtle deliuers the ſtate and condition of himſelfe, and other true beleeuers, being vnder the Law, in theſe termes (*in the fleſh*) Hee ſaith, *When ye were in the fleſh*; and conſequently, *Vnder the Law, and maried to the Law.* 1

And then hee ſaith not barely, that himſelfe and other true beleeuers being in that ſtate, brought forth fruit anſwerable to it, but he ſets downe the cauſe, and diſcouers the root, whence ſuch fruit came, as that it came from the motions of ſinnes, deſcribing thoſe motions, that they were by the Law. *The motions of ſinnes which were by the Law.* And then hee makes knowne the power and working of thoſe motions, together with the ſubiect wherein they wrought, as that they had force and working in their members; *had force in our members.* 2

And laſt of all, how farre forth thoſe motions had power and working; namely, to the bringing forth of fruit, and what manner of fruit it was, as that it was deadly, that it was fruit to death. *The motions of ſinnes* (ſaith the Apoſtle) *which were by the Law, had force in our members to bring forth fruit vnto death.* So wee ſee the particular things that are layd downe in this fift Verſe: I will not now enter on the other part of the Apoſtles compariſon layd downe Verſe 6. till wee come to the handling of it. 3

For when wee were in the fleſh.] The word *Fleſh* hath many acceptions in Scripture; here it is put for the corruption of nature, euen for that corruption and ſinne, in which men are conceiued and borne, as *Pſal.51.5. I was borne* Interpretation. Pſal.51.5.

borne in iniquity, and in ſinne hath my mother conceiued mee. And ſo the Apoſtles meaning is this, When wee were in the corruption of nature, in our naturall ſtate and condition, not regenerate, not partakers of the Spirit, and of the life of grace, for theſe two are oppoſed and ſet one againſt the other, *Rom.8.9. Now yee are not in the fleſh, but in the Spirit.* So that to be in the fleſh, is to bee vnregenerate, and to be altogether fleſhly. *Iude Epiſt.verſ.19. Theſe are fleſhly, hauing not the Spirit,* (*the motions of ſins*) or as it is in the Originall, *the paſſions or ſufferings of ſinnes.*

Now by theſe paſſions or ſufferings of ſinnes, the Apoſtle vnderſtandeth theſe euill motions, that are continually ſtirred vp by in-borne corruption in the heart and minde, euen thoſe euill ſtirrings that doe continually ariſe from the corruption of nature in the heart and mind, and doe incite and ſtirre vp a man, and as it were ſolicite him to ſinne: and they are called paſſions or ſufferings of ſinne, by a *Metonymie*, becauſe they doe moleſt and trouble a man, and affect his mind, (indeed with his wil) he being willing to be ſo troubled, ſo long as he is in his naturall ſtate and condition; yet (I ſay) they doe continually trouble him, and they giue him no reſt, they will not ſuffer him at any time to reſt, but are euer pricking him forward, drawing, egging and enticing him to ſinne, as *Iam.1.14. Euery man* (ſaith the Apoſtle) *is tempted, when he is drawne away by his owne concupiſcence and is enticed*; therefore they are called paſſions or ſufferings of ſinne, (*which were by the Law*) that is, which were occaſioned by the Law, the corruption of nature taking occaſion by the commandement; as Verſe 8. to ſend forth thoſe euill motions; (*had force*) that is, had power, and as it is in the new Tranſlation, did work, or had a powerfull and effectuall working: for ſo the words following ſignifie, (*in our members.*) By members in this place wee are to vnderſtand not only the parts and members of the body, but by a *Synechdoche*, the powers and faculties of the

Rom.7.8.

the ſoule; *(to bring forth fruit vnto death.)* To bring forth deadly fruit: the meaning is this: To bring forth all manner of ſinnes, which indeed are deadly, and of themſelues bring death and deſtruction both to body and ſoule, *Rom.6.21. The wages of ſinne is death.* Thus then conceiue wee the Apoſtles meaning in this Verſe, as if he had ſaid:

For when we were in the corruption of our nature, in our naturall ſtate and condition, when we were vnregenerate, then the euill motions that did continually ariſe in our hearts and minds, from our in-borne corruption, and euermore ſolicite and ſtirre vs vp to ſinne, and were occaſioned by the Law, had power and full working in the powers of our ſoules, and in the parts and members of our bodies, euen to the bringing forth of all manner of ſinnes, which of themſelues bring death and euerlaſting deſtruction both of body and ſoule.

Obſerue with me the reaſon here vſed by the Apoſtle, on that he ſayd in the Verſe before, that himſelfe and other true beleeuers, *being maried to Chriſt*, and to him rayſed from the dead, ſhould bring forth fruit to God; thus hee reaſons; When wee were vnder the Law, and maried to the Law, wee brought forth fruit anſwerable to our condition; therefore now being freed from the Law, and maried to Chriſt, it is fit, and it is very meete and equall, that we ſhould bring forth fruit to him: hence note we thus much: *Obſer.1.*

That true Beleeuers, ſuch as hold themſelues maried to Chriſt, *are to bring forth fruits* anſwerable to that holy and excellent condition: as heretofore when they were in their naturall ſtate, they brought forth fruit ſutable to that ſtate, ſo now being ſet out of that ſtate, and ſet into the ſtate of grace, and maried to Chriſt, they are to bring forth fruit fitting and agreeing to that excellent condition. *Doctr.1.* True beleeuers are to bring forth fruits anſwerable to their holy condition.

And to this purpoſe we finde many exhortations in the Booke of God. *Epheſ.4.1. I pray you*, ſaith the Apoſtle, Epheſ.4.1

that yee walke worthy of the vocation whereunto yee are called.
17 And, Verſe 17. *This I ſay therefore and teſtifie in the Lord, that yee henceforth walke not as other Gentiles walke, in vanity*
18 *of their minde:* 18. *Having their cogitations darkened, and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their heart:* Verſe
19 19. *Which being paſt feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleannеſſe, euen with greedineſſe.* But
20 (ſaith hee) Verſe 20. *Yee haue not ſo learned Chriſt.* Phi-
Phil.1.27. lippians 1.27. *Let your converſation bee as it becommeth the Goſpell of Chriſt.* And to theſe we might adde many like exhortations, all making this manifeſt, that true beleeuers being called, iuſtified and ſanctified, and eſpouſed and maried to Chriſt, are to bring forth fruit anſwerable to that holy and excellent condition; and there is reaſon for it, namely this:

Reaſon. To this end they haue fellowſhip with Chriſt, and are made partakers of the life of grace, that they ſhould expreſſe it in the fruits of it in their liues, that they ſhould bring forth fruits anſwerable to that grace.

Vſe. Doeſt thou then perſwade thy ſelfe, that thou art maried to Chriſt, and that thou haſt heauenly fellowſhip with him? Then remember that thou art to bring forth fruit anſwerable to that holy and that excellent condition, thou art to ſhew forth the vertues of him that hath called thee out of darkeneſſe into his maruellous light, *1 Pet.2.9.* Far be it from thee to conforme thy ſelfe to the luſt of thy former ignorance, and to thinke, ſpeake, or do as thou didſt, when thou waſt in thy naturall ſtate and condition. And herein ſome are iuſtly to be taxed, euen ſuch as I am perſwaded are maried to Chriſt, they yeeld too much to the corruption of their own hearts, and they too much follow the faſhion of the World. Oh conſider that theſe are not fruits anſwerable to thine holy condition, and thus think with thy ſelfe, when thou art ſet on by Satan, and when thine owne corruption is ſtirring (as in the

Reproofe of ſuch Chriſtians as do not bring forth fruit anſwerable to their holy condition.
1 Pet.2.9

the beſt it wil be ſtirring) and enticing thee to any known ſinne, think thou with thy ſelfe, Is this a fruit anſwerable to my holy condition? ſhall I that am ſanctified, and made partaker of the life of grace, carry my ſelfe as thoſe that are prophane, and as yet in their naturall ſtate? ſhall I that am maried to Chirſt the Lord of life and glory, thinke, ſpeake, and doe as thoſe that are wedded to the luſts of their owne hearts? No, no; farre be it from me: thus meditate, and thus thinke with thy ſelfe, and withall remember that thou yeelding to the corruption of thine owne heart, and thou being ouer taken with pride, couetouſnes, or the like; it is a wound to thy conſcience, it brings diſhonor to God, it is a diſgrace to thy holy condition, it is a ſcandall to the weake, it hardens others in a wicked courſe, and it opens the mouthes of the enemies of the Goſpell: Thinke on theſe things, and take heed of yeelding to the luſts of thine owne heart, labour thou to expreſſe that life of grace that is in thee, in the fruits of it, and to bring forth fruits anſwerable to thine holy condition; for certainly if thou doe not, thine owne former courſe of life, ſhall ſtand vp and be a witneſſe againſt thee, at the day of iudgement.

Obſer. In the next place obſerue with mee, how the Apoſtle ſets forth the ſtate and condition of himſelfe and other beleeuers, when they were vnder the Law and in their naturall condition; hee ſaith not, When the fleſh was in vs, but, *When wee were in the fleſh*; for the beſt of Gods children haue fleſh and corruption in them: but to be in the fleſh, is farre, more, as to ſay, that a man is in drink or wine, is more then to ſay, that wine or drinke is in him; for that may bee in the beſt and in the moſt ſober: ſo indeed to be in the fleſh, is to bee altogether fleſhly, and to be nothing but fleſh and corruption. Hence then we are taught to ſee, what is the ſtate of ſuch as be yet vnbeleeuers, and as yet vnregenerate, namely this:

Doctr. 2. They are altogether fleſhly, they are nothing but a

Vnregenerate persons are altogether fleshly

lump of flesh, euen a lump of sin and of corruption, they are drenched in sin, and as it were, ouer head and eares in the mire and filthy puddle of sin, their mindes, their wils, their affections, all the powers of their soules, and all the parts of their bodies, are altogether fleshly, and thorow-out defiled with sinne. And thus the Lord speakes of Ierusalem, *Ezech.16.6. When thou wast in thy blood*, not when blood was in thee: and thus *Peter* spoke of *Simon Magus*, Acts 8.23. *Thou art in the gall of bitternes*, thou art euen ouerwhelmed in sinne. And hence it is that the Apostle saith, that *the Ephesians before their conuersion, were darkenesse, Ephes.5.8.* And of the Colossians, Chap.1.21. he saith, That their minds were in euill workes. And many like testimonies clearly shew the truth of this point, that vnbeleeuers and vnregenerate persons, are nothing but a lump of flesh, a lump of sinne and of corruption; and the reason is giuen, *Ioh.3.6.*

Ezech.16.6

Acts 8.23.

Col.1.21

Iohn 3.6

Reason.

That which is borne of the flesh, is flesh: it is nothing but flesh, and a lumpe of corruption, and it cannot bee otherwise; for as *Iob* saith, *Iob* 14.4. Who can bring a cleane thing out of filthinesse?

Iob 14.4

Vse. The fearfull state of naturall men discouered.

Now this being so, that vnbeleeuers and vnregenerate persons are nothing but a lump of sin, it serues first to discouer to naturall men and women, their fearfull state and condition; for why? are they nothing but a lump of sin? certainly, then nothing can come from them but sin, they can doe nothing but prouoke Gods wrath against them in euery thing they doe, euen their best actions, their hearing of the Word, their Prayers, and the like, are sins to them. Men commonly please themselues much in this, that they liue ciuilly, deale iustly and truly in the world, heare the Word of God, and the like. Alas, this they may doe, and yet be in the flesh: and so long as they are in the flesh, they can doe nothing pleasing to God, *Rom.* 8.8. *They that are in the flesh, cannot please God.* And *Prou.*15.8. it is said, that *the sacrifice of the wicked is abomination to the Lord.*

Rom 8.8.

Pro.15.8

Againe,

Againe, this being ſo, that vnregenerate perſons are nothing but a lumpe of ſinne, it may ſerue to pull downe the pride of many that looke bigge, and cary their heads aloft, and ſhew forth the pride of their hearts, in their ſpeech, in their geſture, in their apparell, and the like: if they well conſider it, they haue cauſe to hang downe their heads, and to couer their faces for ſhame; for, what are they? Nothing but a lumpe of ſinne, and a dunghill of corruption; why then ſhould they make themſelues as painted Sepulchres? what cauſe hath the Leper to be proud, or the poore Lazer, who is full of boyches and byles from top to toe, to ſet out himſelfe in goodly apparell and in rich array? Such is thy caſe, thou that art vnregenerate, and as yet in thy naturall ſtate and condition, thou art full of filthineſſe, and full of corruption in all the powers of thy ſoule, and in all the parts and members of thy body; and therefore thou haſt no cauſe to ſet out thy ſelfe in thy vaine and gariſh attyre. Such as ſtand for the maintenance of pride; ſay, You know not what to preſcribe, and how we are to attire our ſelues. Why, thine owne corruption and filthines may teach thee how thou art to attire thy ſelfe.

The next thing wee are to marke, is this, the Apoſtle hauing ſaid that himſelfe and other true beleeuers when they were in their naturall ſtate, they were in the fleſh, he ſaith not barely, that then they brought forth fruit anſwerable to that ſtate and condition, but he diſcouers the cauſe and root whence ſuch fruit came, as that it came from the motions of ſinne that then were powerfull, and had an effectuall working in them. He ſaith, *When we were in the fleſh, the motions of ſinnes which were by the Law, had force in our members to bring forth fruit vnto death.* Hence we are giuen to vnderſtand thus much:

That the cauſe of all ſinne is in our ſelues: all manner of ſinnes that men commit, come from a roote within themſelues: that men breake out by ſwering, and lying,

Doctr.3. The cauſe of all ſinne is in our ſelues.

Hoſea 4.2. and killing, and ſtealing, and whoring, as it is *Hoſ.* 4.2. and by all ſorts of ſinnes. It comes from thoſe motions of ſinnes that ariſe in their hearts and mindes, from their owne corruption; this we ſee cleare from this Text, and for this wee haue further plaine euidence of Scripture. *Mat.*15.18. ſaith Chriſt, *The things which proceed out of the mouth, come from the heart, and they defile the man:* and then he ſubioynes, *verſ.*19. *For out of the heart come euill thoughts, murthers, adulteries, fornications, theſts, falſe teſtimonies, ſlanders.* As if he had ſayd, All defilement of man by ſin, whatſoeuer it is, it comes from within, it comes from the inward luſt and corruption ſtirring vp euill motions in the heart and minde, that is the very roote of all ſinnes.

Iam. 1.13. *Iam.*1.13. ſaith the Apoſtle, *Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with euil, neither tempteth he any man.* Then verſ.14. and 15. *But euery man is tempted, when he is drawne away of his owne concupiſcence, and is entiſed. Then when luſt hath conceiued, it bringeth forth ſinne, and ſinne, when it is finiſhed, bringeth forth death.*

Eſa. 59. *Eſa.*59. from the beginning the Prophet complaining of the great and grieuous ſinnes of the wicked of his time, as that their works were works of iniquitie, and the work

6 of cruelty was in their hands, verſe 6. their feet, their hands, their lips, their tongues, and all the parts and mem-bers of their bodies were ſet to worke miſchiefe, and did

7 bring forth ſinne, verſe 7. hee addes this as the cauſe and root of all, that *their thoughts were wicked thoughts.* And ſo,

Gen.6.5. *Gen.*6.6. it is ſayd, that *the wickednes of man was great in the earth.* And this is aſſigned as the cauſe of it, that *all the imaginations and thoughts of his heart were onely euill continually:* there were euill motions continually ſtirred vp in the hearts and mindes of men; and thence it was that they became ſo monſtrouſly wicked, and broke out into moſt fearfull and horrible ſins, and indeed that the cauſe of all ſin is in our ſelues, may be further confirmed by this, as the reaſon and ground of it:

It

It is the corruption of our nature, euen our in-borne corruption, that giues matter and being to euery ſinne: were it not for the corruption of nature, euen the corruption that is within our ſelues, the Deuill could not faſten any temptation on vs, neither could the World, with all the allurements and baits of it, draw vs to any ſinne; the parts and members of our bodies, are indeed as Porters to let ſinne into the ſoule, from outward obiects, but they could not ſo doe, were there not corruption and ſin in our ſelues. Chriſt liued and conuerſed in the world as we doe, and all the baits and allurements the world could afford, were offered to him, to draw him to ſinne, yea, wee reade, *Matth.* 4.8.9. that *the Deuill tooke him vp into an exceeding high Mountaine, and ſhewed him all the Kingdomes of the World and the glory of them, and ſayd to him, All theſe will I giue thee:* and yet hee could not faſten any ſinne vpon him: and why? Surely, becauſe there was no corruption in him, there was nothing in him, to giue matter and being to ſinne, as himſelfe ſaith, *Iohn* 14.30. *The Prince of this world* (that is, the Deuill) *commeth, and hath nought in me:* hath no matter to worke on me. This makes it cleare, that were it not for the corruption of nature, neither the Deuill nor the World could draw vs to any ſinne.

Reaſon.

Mat.4.8.9.

Ioh.14.30.

And hence it is that Satan fits his temptations to the naturall diſpoſition and temper, to the naturall inclination; as *Cain* being malicious, he tempted him to murder; *Iudas* being couetous, to ſell his Maſter. And,

This being ſo, that the corruption of nature giues matter and being to euery ſinne, and that the Deuill and the World could not draw vs to any ſinne, were it not for our owne in-borne corruption; it muſt needes follow, that the cauſe of all ſin is in our ſelues, and that all manner of ſinnes that men commit, come from a root within in themſelues, euen from the euill motions that are ſtirred vp in their hearts.

Vſe 1. Where the blame of ſinne ought to be layd.

This firſt ſerues to teach vs, where wee are to lay the blame of our breaking out into any foule ſinne. When wee breake out into any ſinne whatſoeuer, that brings Gods puniſhing hand on vs, and wee feele the ſmart of it on our ſoules, or bodies, or both, wee muſt learne to lay the fault and cauſe of that ſinne, where it ought to lye: we are not to ſeeke for the cauſe of it, or to lay the blame of it on any thing out of our ſelues; In our ſelues, euen in our owne bowels is the cauſe of that ſinne; It is the faſhion of moſt men to poſt off the fault and blame of their ſinnes from themſelues, and to lay it on ſome thing out of themſelues, as on the times in which they liue, on their callings and conditions of life, on the prouocations of others, on the command or example of others, on their deſtinies, as they vſe to ſpeake, on the Deuil, and the like; as ſay ſome, Oh, the times are ſuch, and we liue in ſuch a time, as vnleſſe we do as the time ſerues, vnleſſe we frame our ſelues according to the courſe of the Age and Time in which wee liue, wee ſhould be accounted no bodie, or there were no liuing for vs in the world, or our callings and conditions are ſuch, as wee cannot doe otherwiſe then we doe: we are Chaundlers, Victualers, or the like; and we muſt needs ſell our commodities vpon the Sabbath day to our Cuſtomers, or elſe wee ſhould loſe their cuſtome, and ſo ouerturne our trading, and begger our ſelues: alas, we haue wiues and children, and many that depend vpon vs. Some againe ſay, They are prouoked by others to this or that ſinne; as you ſhall heare a quarrelous and troubleſome perſon lay the fault of his fretting, and chafing, and breaking out into curſing, ſwearing, and rayling, and the like, on others that prouoke him to it: Oh, he abuſed me, and ſuch dealing would anger a Saint, and ſturre vp any man to ſpeake. And doe not Theeues and other Malefactours, when they are brought to ſome open ſhame or puniſhment for their faults, vſually cry out and ſay; Oh, woe worth ſuch a man

man or ſuch a woman, that euer I knew them! had I not falne into their company, had not they drawne me to doe euill, I had neuer come to this. And ſo ſome lay the blame of their ſinne, on the command of others; as a ſeruant thinks hee is free from blame, if he lye, or ſweare, or cozen, and the like; becauſe his Maſter bids him doe ſo. And ſome hauing committed ſome foule ſinne, Oh, ſay they, it was my deſtinie, I was ordained to it, or the Deuil ought me a ſhame, and now hath paid me. Thus and many other waies doe men poſt off the fault and blame of their ſins from themſelues: but alas, they deceiue themſelues; we muſt take notice of it, that the cauſe of euery ſinne we commit, is in our ſelues.

I grant that the age and time in which thou liueſt, thy calling, thy condition, the prouocation of others, and the like, may be ſome occaſion of thy ſinne: but certainly thine owne corruption, the euill motions that are ſtirring in thine owne heart, are the cauſe of it; and the cauſe of thy ſin reſts in thine owne boſome; and therefore blame not the time, thy calling, the prouocation or commandement of others, or any other thing but thy ſelfe: No, no, lay not the fault on the Deuill himſelfe, howſoeuer, as *Iames* ſaith, *Iam. 3.6. thy tongue be ſet on fire of hell* (that is) of the Deuill, yet know this for a truth, that the Deuill could not vſe thy tongue, or any other part of thy body, as an inſtrument of ſinne, were it not for the corruption that is within thee; that is both the fire and fuell of ſinne, and that giues matter and being to euery ſinne thou committeſt. And therefore learne thou to lay the fault where it ought to lie, euen on the wickednes of thine owne heart, and the euill motions that ariſe in thine heart, and bee humbled for them. Iames 3.6.

Vſe 2. Againe, is it ſo, that the cauſe of all ſinne is in our ſelues, and all manner of ſinnes that wee commit, come from a roote within our ſelues, euen from the euill motions that are ſtirred vp in our hearts? then aboue all things

We muſt chiefly looke to the purging of our hearts.

things, we muſt looke to the purging of our hearts from ſinfull motions and luſts. Wouldeſt thou purge out the luſt or pride that is in thine eye? Thou muſt labour then to purge out the luſt that is in thine heart; for that filles thine eye with luſt: it is but in vaine and to no purpoſe, and it is but a preposterous courſe, to goe about to purge thine hands, thy feet, thy tongue, &c. from ſinne, ſo long as thine heart abounds with euill motions and luſts. For example, it is but in vaine for thee to ſeeke to hold thine hand from violence and fraud, if thine heart bee like *Ahabs* heart, if there be in thee a ſecret liking of thy Neighbours goods, tickling and delighting thine heart, and cauſing thee to wiſh, Oh, would ſuch an houſe, or ſuch a plot of ground were mine! for that euill motion, and that root of couetouſneſſe will at one time or other ſend forth bitter fruits. Oh then, labour thou not onely to cleanſe thine hand, but to purge thine heart thereof, *Iames* 4. 8. Labour to ſtocke vp the root of ſinne, euen to mortifie and kill the euill motions and luſts that are ſtirring in thine heart, and when thou doeſt humble thy ſelfe for ſinne, and doeſt bewaile any particular ſinne wherein thou haſt liued and lyen, looke thou goe downe to the root of that and of all thy other ſinnes, euen the corruption of thy nature, and the euill motions ſtirring in thine heart, and be humbled for them eſpecially. *Pſal.* 51. we reade that when *Dauid* bewailed his foule ſinnes of Adultery and Murther, hee did not reſt in bewayling of them onely, but hee went downe to the root of them, and of all his other ſinnes, and cryed out, Verſe 5. *Behold, I was borne in iniquitie, and in ſinne hath my Mother conceiued mee.* As if hee had ſayd, Alas, here is the cauſe of theſe foule ſinnes of mine, euen the corruption of my nature, and the euill motions and luſts of mine owne heart.

Iames 4.8.

Thus muſt thou doe in bewayling any knowne ſinne; thou muſt goe downe to the root of that, and of all other

ther thy ſinnes, and bewaile that: for otherwiſe thou mayſt bewaile ſome groſſe actuall tranſgreſſion through ſelfe-loue, feare of ſhame or puniſhment; and ſo deceiue thy ſelfe: and therefore remember thou, in bewayling any knowne actuall ſinne, to goe down to the root of that, and all thy other ſinnes, thy corruption of nature, and thy euill motions that are in thine heart, and be chiefly humbled for them, and then through Gods mercy thou ſhalt finde place to true repentance, euen ſuch repentance as is ioyned with true faith, apprehending the merit of *Chriſt his death*, for the pardon of all thy ſinnes.

Before wee leaue this, an obiection is to be anſwered. *Obiect.* Some may ſay, that there bee ſome ſinnes that come not from a root within our ſelues; for example: Impatient and ſtrange behauiour, raging, and haply vttering forth of blaſphemous ſpeeches, in time of ſome ſore, and ſome ſtrange and violent diſeaſe. Thoſe ſins ſometimes come not from a roote within men themſelues, but onely from their diſeaſe. And againe, there bee ſometimes euill thoughts, euen thoughts blaſphemous, directly againſt the Maieſty of God, that are conuayed into the minde of man or woman, onely by the Deuill, and ariſe not from the corruption of nature: and therefore it ſeemes not to bee generally true, that the cauſe of all ſinne is in our ſelues.

For anſwer to this; Wee muſt learne rightly to conceiue this point before deliuered; we muſt know it is to be vnderſtood of all the ſinnes that we commit, and are our ſinnes; and ſuch ſinnes, as, without Gods mercy, ſhall be layd to our charge: and being ſo vnderſtood, we ſhall eaſily ſee, that this obiection makes not againſt the truth of it: for why? Impatient and ſtrange behauiour, raging an the like, comming onely, as it is confeſſed in the obiection, from the violence of ſome diſeaſe: they may come not onely from the extremitie of the diſeaſe, but alſo from a root of bitternеſſe that is within, euen from a *Anſw.*

corrupt

corrupt heart, and from a galled conſcience:) but if they come onely from the violence and from the extremity of the diſeaſe, as they doe in Gods children, certainly then they are not their ſinnes, but the ſinnes of their diſeaſe, and they ſhall neuer be layd to their charge.

And againe, if euill thoughts, thoughts of blaſphemie, be conuayed into the mind of man or woman, only from the Deuill, aſſuredly they are not their ſinnes, but the Deuils ſinnes, and hee ſhall anſwer for them; they are their croſſes, not their ſinnes, and they ſhall neuer be layd to their charge, vnleſſe they entertaine them, and giue conſent to them. And ſo the obiection made, doth not ouerthrow the generall truth of this Poſition, That the cauſe of all ſinne is in our ſelues, if it bee rightly vnderſtood, namely, of ſuch ſinnes as wee commit and are our ſinnes, and without Gods mercy ſhall bee charged vpon vs: becauſe the ſinnes mentioned either come only from the diſeaſe, and ſo are not our ſinnes, but the ſinnes of the diſeaſe, or come onely from the Deuill; and ſo are not our ſinnes, but the ſinnes of the Deuill, and hee ſhall anſwer for them.

The next thing to bee obſerued in this Verſe, is this, that the Apoſtle here cals the euill motions that are ſtirring in the hearts and minds of ſuch as be in the fleſh, *Paſſions of ſinnes, or perturbations of ſinnes*; for ſo the words ſignifie. Hence wee may gather and conclude the troubled ſtate of vnregenerate perſons.

Doctr.4. Vnregenerate perſons are continually troubled with euill motions ſtirring in their hearts.

That ſuch as are yet in their naturall ſtate and condition, are continually troubled and moleſted with euill motions ſtirring in their hearts and mindes; an vnregenerate perſon is neuer at quiet, but continually haled and pulled this way or that way, by his owne paſſions and the euill motions of heart and minde, they giue him no reſt, but are euer pricking him forward, and ſtirring him vp to ſin: and hence it is that the Apoſtle *Iames* Iam.4.1. *Chap.*4.1. ſaith, that *the euill motions and luſts that are ſtirring*

ring in the hearts and minds of men, doe fight in their members: they are euer fighting, and warring, and troubling, and moleſting them. *Whence* ſaith he, *are warres and contentions amongſt you? Euen of your luſts that fight in your members.* 1 *Pet.* 2. 11. ſaith the Apoſtle, *Dearly beloued, I beſeech you as Strangers and Pilgrims, abſtaine from fleſhly luſts, which fight againſt the ſoule.* which trouble and diſturbe the peace of the ſoule, and diſquiet them, and will not ſuffer them to bee at reſt. 2 *Tim.* 3. 6. The Apoſtle deſcribing ſimple women, that are carryed away as a prey, by hypocriticall and cunning Seducers, Corner-creepers, he thus ſpeakes of them, that *they are laden with ſinnes:* and he addes further, that *they are led with diuers luſts*, or as the word ſignifieth, *They are acted and moued, they are impelled and driuen this way and that way, by many euill motions and luſts.* Theſe places do ſufficiently cleare and confirme the truth of this Concluſion, that vnregenerate perſons are neuer at quiet, but continually haled and pulled this way and that way by their owne paſſions; as by luſt, by anger, by enuy, by couetouſnes, by pride, and the like; as by the euill motions of their owne hearts and mindes: and the reaſon of this is,

1 Pet 2.11

2 Tim.3.6.

Reaſon.

The corruption of nature being in full force and ſtrength, as it is in the vnregenerate, it ſends vp continually euill motions, euill thoughts and deſires, into the heart and mind, as a burning hot fiery furnace continually ſends vp ſmoke and ſparks of fire.

And therefore it muſt needs be, that ſuch as be in the fleſh, and be yet vnregenerate, they are continually pulled and drawne this way and that way (though willingly of their owne accord) by their owne paſſions, and the euill motions of their owne hearts and minds giue them no reſt at all.

Vſe 1. The miſerable condition of vnregenerate perſons, in regard of their vnruly paſſions.

Here then take wee notice of the miſerable condition of vnregenerate perſons, euen of ſuch as yet are in their naturall ſtate and condition; they are in a miſerable taking.

king. If a man were ſo troubled and vexed in his bodie, that he could take no reſt night nor day, but that his bodie were continually moleſted, tumbled, and toſſed vp and downe, and as it were continually on the racke, and that whether he ſit, or ſtand, or lie downe, all were one, he could finde no eaſe, no intermiſſion of his trouble and vexation, that man would hold himſelfe, and that iuſtly, in a pitifull plight, and a miſerable taking. Now thus it is with an vnregenerate perſon, in regard of his ſoule; his ſoule is neuer at reſt, his ſoule is continually without any intermiſſion haled and pulled, tugged and drawne this way and that way, by his owne paſſions and perturbations, his ſoule is continually troubled either with luſt, or enuy, or anger, or feare, or carnall loue, or carnall ioy, or with one vnruly paſſion or other, and is neuer at quiet; and that is a miſerable condition if men had eyes to ſee it: indeed vnregenerate perſons ſee not their miſery in this reſpect, their vnruly paſſions and diſtempered affections blinding their mindes, and dazeling and dimming their iudgements; but therein is their miſery doubled on them, and their danger is farre greater in that reſpect: for thence it comes that they willingly embrace their owne trouble, and goe on in it with pleaſure. Vnregenerate perſons may pleaſe themſelues, becauſe they enioy outward peace and proſperity, and haue all things at will, and that heart can wiſh in the world: but alas, what is that, ſo long as there is within, euen in their ſoules, a ſeed-plot of trouble and diſquietneſſe, and their ſoules are neuer at reſt, but are continually haled an pulled this way and that way, by their owne vnruly paſſions? and as the Lord ſaith by his Prophet, *Eſay* 57. 20. *They are like the raging Sea that cannot reſt, whoſe waters caſt vp mire and dirt continually.* Oh, ſo long as they be in that caſe, they are in a miſerable taking, and if they had eyes opened to ſee it, they would ſo thinke, and ſo iudge of themſelues. And indeed for a ſecond vſe of the point:

Eſay 57.20.

In

In this reſpect, Gods children, ſuch as are truly regenerate, are exceedingly bound to magnifie Gods mercy, that hee of his mercy hath vouchſafed to ſet them out of that miſerable condition; to haue the heart and minde continually tugged and drawne this way and that way, with vnruly paſſions, and with the motions of ſinne, is a moſt miſerable thing. Now this Gods children are freed from; indeed they haue ſometimes vnruly paſſions in their ſoules, *Iam.5.17.* it is ſaid, *Helias was a man ſubiect to like paſſions as we are*: but they are not continually troubled with them, as the vnregenerate are; vnruly paſſions are as ſtrangers, that now and then come; not as homedwellers; they haue no continuall reſidence and abode in their hearts. And let all Gods children be mindfull to bleſſe God, as for other mercies, ſo for this as a ſpeciall mercy, that they are freed from the continuall trouble of their owne vnruly paſſions.

Vſe 2. Gods children are bound to magnifie Gods mercy, in freeing them from vnruly paſſions.

Iam.5.17.

Now here we ſee, that the Apoſtle cals theſe motions, he ſpeakes of, the motions of ſinnes: his meaning is, that they were euill motions: and hence it is cleare againſt the Papiſts (I will but onely name it) That the firſt motions that ariſe in our mindes from the corruption of our nature, are euill, and are ſinnes, though conſent of will doe not follow: and all ſinnes are not voluntary, as the Papiſts teach: for there may bee ſome motions in the minde, that want conformity with the Law of God; and being ſuch, certainly they are ſinnes, whether they bee with conſent of will or no, and though we giue no conſent to them, yet they are ſinnes. I will not further ſtand on that.

Note. A Popiſh error diſcouered.

The next thing to bee obſerued is this; the Apoſtle addes (*which were by the Law*) not meaning that thoſe motions of ſinnes had their being from the Law, as if the Law had giuen being to them, as ſome ancient Heretikes thought, miſconceiuing the Apoſtles meaning: but that they were occaſioned by the Law, as verſe 8. he ſaith,

Sinne

Sinne tooke occaſion by the commandement. How ſinne was occaſioned by the Law afterwards.

But we ſee, the Apoſtle expounds himſelfe in this very Chapter, what he meanes by this, that *the motions of ſinnes which were by the Law, had force in our members to bring forth fruit vnto death:* and that I will note hence is this:

Doctr.5. That which is in one place of Scripture obſcurely deliuered, being needfull to bee knowne, is in another place more plainly expreſſed. Gen.17.10.11 Exod.12.10 11. 27

That what thing ſoeuer being needfull to be knowne, is in one place of Scripture obſcurely deliuered, the ſame is in another place more plainly expreſſed. The Scripture is ſufficient in it ſelf for the anſwering and reſoluing of all neceſſary doubts. For example, to inſiſt in ſome particulars, *Gen.17.10. Circumciſion* is called the *Couenant:* and Verſe 11. the ſigne of the *Couenant. Exod.12.10.11.* The *Paſchall Lambe* is called *the Paſſeouer:* and, Verſe 27. *The ſacrifice of the Lords paſſeouer:* and ſo that forme of ſpeech vſed by Chriſt in the inſtitution of the Sacrament of the Lords Supper, which the Papiſts ſo much abuſe and peruert, to proue the reall preſence of the Body and Blood of Chriſt in the Sacrament after a corporall manner, is plainly expounded both by Chriſt himſelfe, and by the Apoſtle *Paul:* for when Chriſt ſaith, *Doe this in remembrance of me:* and the Apoſtle, 1 *Cor.11.26. As often as ye ſhall eate this Bread, and drinke this Cup, yee ſhew the Lords death till he come:* they doe plainly ſhew, that that phraſe of ſpeech is thus to be vnderſtood, that *the Bread and Wine in the Sacrament* are viſible ſignes, and repreſentations of the Body and Blood of Chriſt. I might inſiſt in many more particulars, ſhewing this to be the truth: That what thing ſoeuer is needfull to be knowne, is in one place of Scripture obſcurely deliuered, the ſame is in another place more plainly expreſſed, and the reaſon of this is giuen by the Apoſtle, 2 *Tim.3.15.*

1 Cor.11.26

2 Tim.3.15

Reaſon.

The Scripture is able to make wiſe to ſaluation, it is a perfect rule of holineſſe and righteouſneſſe, it containes all things needfull to be knowne, beleeued and practiſed; and therefore it is ſufficient in it ſelfe to anſwer and reſolue

ſolue all neceſſary doubts. And it being ſo, that what in one place of Scripture is obſcurely deliuered, being needfull to be knowne, is in another place more plainly expreſſed, it muſt needs be granted,

That the Scripture is the beſt expounder of Scripture, and the beſt way to expound Scripture, is by Scripture it ſelfe, and we for our parts muſt learne to apply Scripture with Scripture, we muſt ſo apply one place of Scripture, as that wee forget not another that may helpe vs in the right application of it: for this is that wherein the Deuill and their owne corrupt hearts deceiue many; they apply one place of Scripture, not conſidering of another that may teach them rightly to apply it. For example, many hale and pull to themſelues the comfort of ſuch places of Scripture as ſet forth Gods mercie, and make knowne that God is rich in grace, and abundant in pitie and compaſſion, when happely they turne the grace of God into wantonneſſes, and are ſuch as walke after the ſtubbornneſſe of their owne hearts, and goe on with an high hand and ſtiffe necke in a courſe of ſinne, adding drunkennes to thirſt, yet they perſwade themſelues they ſhall finde mercy from the Lord: and why? God is rich in mercie, neuer remembring, that Gods *mercy and truth goe together, Pſalme* 25. 10. and to apply thoſe places of Scripture that ſound forth Gods mercy, with that ſpeech of *Moſes, Deut.* 29.20. that God will not be mercifull to ſuch, but the wrath of the Lord, and his iealouſie ſhall ſmoake againſt them, and euery curſe that is written in the booke of God ſhall light vpon them: neuer thinking on that rule of the Apoſtle, *Gal.* 6. 16. teaching them to whom mercy belongs (namely) to ſuch as walke after the Apoſtles rule. So ſome in another caſe take hold of that ſentence, *Mat.* 20.15. *Is it not lawfull for mee to doe as I will with mine owne?* (which indeed is a peculiar priuiledge belonging only to God) to bolſter out their abuſe of the good things they enioy, and thinke they may vſe them as

Vſe. Scripture is the beſt expounder of Scripture, and it is to be applyed by Scripture.

Pſal. 25.10.

Deut. 29.20.

Matth. 20.15.

they liſt, neuer remembring what they are taught in other places of Scripture, that they haue nothing ſimply their own, but that which they haue, they haue receiued of the Lord, and muſt be accomptant to him euen for euery bit of bread they put into their mouthes. Thus and many other wayes doe men apply one place of Scripture, not remembring another that might helpe them in the right application of it; and ſo indeed they miſ-apply Scripture; and ſo doing, *that Scripture to them, is not the word of God, but their owne conceit*, and they prophane the holy word of God, and make themſelues guiltie of a foule and fearefull ſinne, euen of taking the name of the Lord in vaine, for which he ſaith, he wil not hold them guiltleſſe, in the third Commandement.

Note.

Learne wee then to apply Scripture with Scripture, euen ſo to apply one place of Scripture, as that we forget not another that may helpe vs in the right vnderſtanding of it; for then only ſhall we finde the word of God as it is in it ſelfe, a Word of ſweetneſſe and ſound comfort. It followeth, *(had force in our members to bring forth fruit vnto death.)*

Obſer.

In theſe words the Apoſtle makes knowne the power and working of euill motions that were in himſelfe and other true beleeuers, when they were in the fleſh, that then thoſe motions had a powerfull and effectuall working to bring forth ſinne in the powers of their ſoules, and in the parts and members of their bodies. Hence then we may eaſily ſee this concluſion laid before vs.

Doctr.6. Euill motions in the hearts and mindes of vnregenerate perſons, are ſtrong, powerfull, and preuailing.

That the euill motions, that are ſtirring in the hearts and minds of vnregenerate perſons, are no weake and feeble motions, but they are ſtrong, and powerfull, and preuailing motions, they are *energeticall* and working motions, and they doe ſtrongly preuaile, euen to the bringing forth of euill fruits in their ſoules and bodies, in all the powers of the one, and in all the parts and members of the other. If an euill motion, a ſtirring to ſinne, ariſe in

in the heart of an vnregenerate perſon from his own corruption, it carries him as with Wind and Tyde, euen with violence to ſinne, it will not reſt till it haue brought forth ſinne. 2 *Pet.*2.14. the Apoſtle deſcribing falſe Teachers and Seducers, who no doubt are vnregenerate, he ſaith of them, *verſ.*14. that *they haue eyes full of adultery*: the luſt that is ſtirring in their hearts, is ſo ſtrong and ſo preuailing, as it fils their eyes full of adultery; yea, hee addes, that their eyes are ſo filled with luſt, that they cannot ceaſe to ſinne, and the luſt of their hearts is ſo powerfull, and hath ſuch a working in them, as it giues their eyes no reſt, but makes them ſinne in luſt and wantonneſſe vnceſſantly and without intermiſſion. *Prou.*4.16.17. The holy man of God ſetting forth the manners of the wicked, he ſaith, *They cannot ſleepe, except they haue done euill, and their ſleepe departeth, except they cauſe ſome to fall.* And, *They eat the bread of wickednesſe, and drinke the wine of violence.* The motions and ſtirrings to ſinne that are in their hearts and minds, are ſo ſtrong and ſo powerfull, as they giue them no reſt, but make them breake their ſleepe to do euill, and to hunger and thirſt after it, as after meate and drinke, when they are hungry and thirſtie: we may ſee the truth of this in many examples; in *Cain*, in *Achitophel*, in *Ahab*, in *Iudas*, and in many others. 2 Pet.2.14.

Cain hauing a motion of malice and enuy ſtirring in his heart aga nſt his brother, it was ſo ſtrong and ſo powerfull in him, that it would neuer let him reſt, till he had imbrued his hands in the blood of his brother, *Gen.* 4.8. *Achitophels* heart being taken vp with the motions of pride, and with an high conceit of his owne wiſdome, they were ſo ſtrong and ſo powerfull in him, as it made him rather lay violent hands on himſelfe, then he would endure that his counſell ſhould be neglected, 2 *Sam.* 17. 23. And we reade of *Ahab*, 1 *King.* 21.4. that his couetous humour, his longing deſire after *Nabeths* Vineyard, was ſo ſtrong and ſo preuailing in him, as vpon *Nabeths* Gen.4.8. 2 Sam.17.23. 1 King.21.4.

refuſall to let him haue it, it made him ſicke and ſullen, and he would eat no bread. And wee know how ſtrong the motion of couetouſneſſe was in the heart of *Iudas*, it gaue him no reſt, till he had moſt wickedly ſold his Maſter, the Lord Ieſus.

Wee might inſtance in many other examples of this kinde; yea, common experience ſhewes the truth of this point; wee ſee in common experience, that the motions of ſinnes that are ſtirred in the hearts of vnregenerate perſons, are ſo ſtrong and ſo powerfull in them, as they make them mad on ſinne. Doe we not ſee, that motions to pride, ſtirring in the hearts of ſome, make them mad on new-fangles? And doe not the motions of couetouſneſſe make ſome euen mad on the world? and if they be neuer ſo little croſſed, oh! they fret, and ſtorme, and take on exceedingly. And how doth the luſt of vncleanneſſe preuaile with ſome? Doth it not make them as it is, *Iob 24. 15. Waite for the twilight, and ſay, None eye ſhall ſee them*, and diſguiſe their faces, and ſeeke all occaſions for the fulfilling of their luſt? And is it not thus with ſuch as are ſtirred vp to ſwilling and exceſſiue drinking? doth not that euill motion ſtirring in their hearts, preuaile more with them to draw them to the ſinne of drunkenneſſe, then the voice of God in his Word, or any admonition to keepe them from it? doe they not runne madde on that ſinne, and will not be turned from it? Wofull experience ſheweth this to be moſt true. The reaſon and ground of this truth is this:

Iob 24.15.

Reaſon. Such as be vnregenerate, and as yet in their naturall ſtate, they haue no dram of ſanctifying grace to checke the euill motions that are ſtirring in their hearts, yea, commonly the euill motions that are ſtirring in their hearts, are agreeable to their naturall temper and diſpoſition, to their naturall inclination; and ſo there is not ſo much as reſtraining grace to hinder them. And therefore no maruell, though they be ſtrong and powerfull in them-

them. And hereupon we may certainly conclude, that the euill motions that are ſtirring in the hearts of vnregenerate perſons, are not weake and feeble motions, but they are ſtrong and powerfull, and doe ſtrongly preuaile to the bringing foorth of euill fruit in their ſoules and bodies.

Vſe 1. Many diſcouered to be vnregenerate perſons.

This may ſerue firſt to diſcouer to many, that they are vnregenerate, and that they are yet in their naturall ſtate and condition; for why? are there not many that can witneſſe againſt themſelues, that the euill motions that are ſtirring in their hearts, are no weake and feeble motions, but are ſtrong and powerfull, and doe carry them euen with violence to ſinne, and doe make them ſeeke all occaſions to practiſe it? and they run euen mad on ſinne? And to inſiſt in ſome particular, are there not ſome, whoſe hearts being ſtirred vp to pride, doe finde the motions to that ſinne moſt ſtrong and powerfull in them, and that they are carried with violence to the practice of it? and they will not be turned from it by any meanes, they will follow the faſhion, and they will ſet out the vanitie and pride of their hearts, in their gariſh and new-fangled apparell, whatſoeuer can be ſaid to the contrary? and ſome being ſtirred vp to malice and enuy, do they not find malicious motions boyling in their hearts? and are they not carryed with violence to malicious practices, and their malice giues them no reſt, but makes them breake out into rayling and bitter tearmes, and vile practices againſt their brethren, and if they durſt, they would lay violent hands on them, and take away their liues? and ſo ſome being ſtirred vp to drunkenneſſe, oh! how violently and with what eagerneſſe doe they follow after that ſinne? Certainly ſuch perſons are in their naturall ſtate and condition; and ſo long as they are in that ſtate, they are in a fearefull ſtate, they can find no true comfort in any thing, their beſt works are abominable in the ſight of God, they can haue no true peace in their owne ſoules.

Vſe 2. That a man can at his own time and pleaſure ſubdue the euill motions of his owne heart, is but a fancie.

Againe, is it ſo, that the euill motions that are ſtirring in the hearts of vnregenerate perſons, are no weake and feeble motions, but ſtrong and powerfull, and doe ſtrongly preuaile in them, to the bringing forth of ſinne in their ſoules and bodies?

Then let no man fancie to himſelfe, that hee can at his owne time and pleaſure ſubdue the euill motions of his owne heart, and mortifie and kill them, and turne the courſe of his heart another way when hee will. It is a conceit that runnes in the mindes of moſt men, helped forward by ſtrong deluſion of the Deuill, that when they will, they can ſubdue the euill motions of their owne hearts: but alas, they deceiue themſelues; euill motions ſtirring in their hearts, are no weake and feeble motions, but they are ſtrong and powerfull, and the longer they continue, the ſtronger they grow, and by continuance they become more powerfull and more preuailing; for then they haue not onely the Deuill continually to helpe them forward, but they haue alſo nature and cuſtome, ſtrength of wit, ſtrength of body, yea haply wealth, and honor, and all on their ſide. And hence it is that the moſt wittie, learned, ſtrong, noble and rich, are commonly the moſt notorious wicked ones that liue on the face of the earth, and become the moſt vile monſters in all outrage of ſinne.

Let no man then fancie to himſelfe, that hee can at his owne time and pleaſure vanquiſh and ſubdue the euill motions that are ſtirring in his heart, and ſo neglect the timely vſe of the meanes that ſerue to ſubdue them, but let euery one of vs learne betimes, to vſe the meanes that ſerue to that purpoſe, namely, a diligent hearing, reading and meditating in the Word of God, and let vs apply the threatnings of it, that are directly againſt our euill motions, and labour to get faith into our hearts, whereby wee may draw vertue from the death of Chriſt, to mortifie, kill and crucifie the fleſh, with the euill affecti-

ons

ons and luſts of it, and let vs be carefull to auoyd all occations that may ſtirre vp euill motions in our hearts, and be earneſt and frequent in calling on God, that he would giue vs ſtrength of grace againſt all our euill motions and ſtirrings to ſinne. And hereupon Parents, Maſters, and ſuch as haue the gouernment of youth, are to learne their dutie, namely this, they may diſcerne to what ſinne their children, and ſuch as be vnder their charge, be enclined, by their carriage, and what euill motions bee ſtirring in their hearts; and they are to labour by inſtruction, by admonition, by reproofe, by moderate and ſeaſonable correction, to ſubdue them. *Prou.22.15.* There is a bundle of folly to the heart of a childe, but the rod of correction wil driue it out. If parents ſuffer corruption and euill motions that be in their children, to grow to an head, they will in time become incurable. Prou.22.15.

The next thing that comes to bee conſidered, is the ſubiect wherein the motions of ſinne had force in the Apoſtle himſelfe, and in other true beleeuers, when they were in the fleſh, and that is expreſſed in theſe words, *In our members*, that is, in the powers of our ſoules, and in the parts and members of our bodies. Hence note wee in a word,

That the motions of ſinnes that are ſtirring in the hearts and minds of vnregenerate perſons, are powerfull and ſtrong, and haue an effectuall working in all the powers of their ſoules, and in all the parts and members of their bodies; for the Apoſtle ſpeakes indefinitely: and where then is any place for freedome of will, held and taught by the Papiſts? *Doctr.* 7.

They hold and teach, that the will of man in his naturall ſtate, hath a power in it ſelfe to will that which is truly good, which is a groſſe and foule error: and if wee had no more but this very Text, it were ſufficient to confute it: *For if the motions of ſinnes be powerfull and preuailing in all the powers of the ſoule*, and in all the parts and *Vſe.* Freedome of will confuted.

members of the body in ſuch as be vnregenerate, it cannot be, that the will of an vnregenerate man hath any power in it ſelfe to will that which is truly good, it is not poſſible; but let it ſuffice to haue named this. The point here offered, I will ſtand on, is this; hence we are further giuen to vnderſtand thus much:

Doctr. 8. The corruption of nature ſhewes forth the powerfull working of it in the euill motions of it, in the powers of the ſoule, and in the parts and members of the bodie.

That the corruption of nature ſhewes forth the power and working of it, in the euill motions of it, in the powers of the ſoule, and in the parts and members of the body; theſe euill motions and ſtirrings to ſinne, as wee haue heard, are ſtrong and powerfull in vnregenerate perſons, and they exerciſe their power and working in the powers of the ſoule, and in the parts and members of their bodies, and they ſhew themſelues preuailing, in that they bring forth ſinne ordinarily in the faculties of their ſoules, and in the parts and members of their bodies. The force of euill motions that are ſtirring in the hearts and minds of vnregenerate perſons, appeares in this, that they breake out into ſin ordinarily in the powers of their ſoules, and in the parts and members of their bodies. As ſome corrupt and poyſonous humor in the bodie, ſhewes the poyſon and ſtrength of it, in breaking out into Byles, and Bliſters, and Vlcers, in the outward parts of the bodie: So euill motions that are ſtirring within, in the heart and mind, ſhew forth the force and poyſon of them, in breaking out, and in bringing forth ſinne ordinarily in the powers of the ſoule, and in the parts and members of the bodie. And therefore wee finde, that the Apoſtle, ſetting forth the corruption of nature in the full force and ſtrength of it, *Chap.* 3. of this Epiſtle, he ſhewes, that it hath a powerfull working in the ſeuerall powers of the ſoule, and in the ſeuerall parts and members of the body, *Verſ.* 13.14.15. ſpeaking of men in their naturall ſtate, he ſaith, *Their throat is an open ſepulchre, and they haue vſed their tongues to deceit.* As if hee had ſaid, The corruption of nature in the euill motions and working of it, ſhewes forth

Rom.3.13,14,15.

forth the power, ſtrength, and force of it, that it is indeed ſtrong and preuailing in the heart and minde, in that it breakes out and ſhewes it ſelfe, both in bringing forth ſinne vſually in the powers of the ſoule, and in the parts and members of the body.

We may obſerue, that the Apoſtle ſometimes exhorts, that the corruptions and euill motions that are ſtirring in the heart, ſhould be ſuppreſſed, and kept from breaking out by the parts and members of the body, *Epheſ.* 4. 29. *Let no corrupt communication proceed out of your mouthes.* Epheſ. 5. 3. *Fornication, and all vncleanneſſe, and couetouſneſſe, let it not be once named amongſt you, as it becommeth Saints.* Coloſſ. 3. 8. *Put away filthy ſpeaking out of your mouth.* As if he had ſaid, Howſoeuer it cannot be, but that ſometimes vncleane conceits will be either caſt into your hearts by Satan, or ariſe from your owne corruption, yet ſuffer them not to breake out of your mouthes; let not your mouths vtter the filthineſſe that haply is conceiued in your harts; as much as poſſibly you can, keep your hearts cleane and free from all filthy thoughts: but if the heart conceiue filthineſſe, yet let not the mouth vtter it. That is the purpoſe of the Apoſtle, in ſo exhorting, *Let no corrupt communication proceed out of your mouthes:* and, *Put away filthy ſpeaking out of your mouth.*

Ephes. 4. 29.

Epheſ. 5. 3.

Coloſſ 3. 8.

Now the Apoſtle thus exhorting, no doubt, he would haue vs to know, that vncleane conceits and euil motions that are ſtirring in the heart, then ſhew themſelues moſt ſtrong, powerfull and preuailing, when they breake out and bring forth ſinne by the parts and members of the body; and ſo he confirmes the point in hand.

That the euill motions that are ſtirring in the hearts and minds of vnregenerate perſons, ſhew themſelues powerfull and preuailing in this, that they breake out and bring forth ſinne ordinarily in the powers of their ſoules, and in the parts and members of their bodies; and it muſt needs be ſo, the reaſon of it is plaine:

For

Reason.

For then the inward corruption doth manifeſt the power and ſtrength of it, when it breakes out into actuall ſinne and tranſgreſſion; and ſo the euill motions that ariſe from thence, muſt needs ſhew themſelues powerfull, and preuailing, and of force, when they are able to bring forth ſinne, and doe ordinarily bring forth ſinne in the powers of the ſoule, and in the parts and members of the bodie.

Vſe.

A vaine and fooliſh excuſe that ſome plead for their ſinnes, removed.

This being a truth, it may ſerue to take away that idle and vaine excuſe that many plead for themſelues, and is rife and common in the mouths of many; You ſhall heare ſome, whoſe mouthes are full of bitternеſſe, they ſweare ordinarily, and they commonly talke idely, and vainely, and the like: yet when they heare of theſe things, and are iuſtly reproued for them, thus they ſeeke to put by the reproofe; Indeed, ſay they, it is true; it is ill we doe: but yet wee would haue you know, that our hearts are good, and we haue as good hearts as the beſt.

The Doctrine now deliuered, ſhewes this to be a moſt fooliſh and vaine ſhift. Is thine heart good, and yet thy mouth runnes ouer with folly and ſinne? Can there be a good heart within, and yet thine eyes, eares, hands and mouth are full of wickedneſſe without? Is that poſſible? No, no, deceiue not thy ſelfe: the motions of ſinnes ſhew themſelues ſtrong, and powerfull, and preuailing in thee, in that they ordinarily breake out, and bring forth ſinne in the powers of thy ſoule, and in the parts and members of thy body. Chriſt ſaith, *Matth.* 12.34. *Of the abundance of the heart the mouth ſpeaketh.* And indeed the mouth abounding with oathes, and running ouer with curſed ſpeeches, it is a plaine euidence that there is abundance of ſinne in the heart, If *the tongue*, as *Iames* ſpeaketh, *Iam.*3.6,8. *be an vnruly euill, and a world of wickedneſſe*, what is then in the heart? And as one ſaith well, If there be a beame of wickedneſſe in the eye, there is a great ſtacke in the heart: and therefore talke not of a

Matth.12.34.

cleane

cleane heart, when thou haſt a foule mouth; without queſtion, thine heart is full of filthineſſe: ſo long as thy mouth abounds with folly and ſinne, a man may iudge of thine heart. When a man ſees abundance of ſmoke comming out of the top of a Chimney, he may ſay certainly, There is much fire on the hearth: and ſo when a man ſees abundance of ſinne breaking out by the parts and members of the body, he may boldly ſay, There is much corruption in the heart: *Prou.6.12.13. Salomon* hauing ſaid, that *a wicked man walkes with a froward mouth, and makes a ſigne with his eyes, he ſignifieth with his feet, he inſtructeth with his fingers*; he concludes, that certainly lewd things are in his heart. And thus indeed a man may ſafely iudge of thee, when hee ſees ſinne breaking out by the parts and members of the body.

And therefore deceiue not this ſelfe, ſooth not vp thy ſelfe with a conceit of a good heart, when thou haſt a foule mouth: if thy tongue, thine eyes, thy mouth, thy hands, and thy feete be vſed as inſtruments of the common practice of ſinne, certainly the motions of ſinnes are ſtrong, powerfull and preuailing in thine heart, and ſinne is ſtrong in thee, and thou art yet vnder the bondage of it, yea thou art then vnder the bondage of the Deuill, and he holds vp his Scepter in thine heart, and thou art in a fearefull condition.

The Apoſtle addes in the laſt place, *To bring forth fruit vnto death*, that is, as I ſhewed, to bring forth all manner of ſinnes, which are deadly, and of themſelues bring death and deſtruction both on body and ſoule: the point hence is this:

That euery ſinne, of it ſelfe, bee it neuer ſo ſmall, is deadly and damnable, and deſerues death of bodie, and death of ſoule: and this wee haue heretofore ſtood on, and proued by this reaſon:

Doctr.9. Euery ſinne of it ſelfe is deadly and damnable.

Reaſon.

Euery ſinne, be it neuer ſo ſmall, is a tranſgreſſion of the Law of God, it is either a direct tranſgreſſion of the Law

Law of God, or it wants conformity with it; and being
Galath.3.10. ſo, it hath the curſe of the Law belonging to it, *Gal.*3.10. *Curſed is every man that continueth not in all things which are written in the Booke of the Law, to doe them.* And what the
Matth.25.41. curſe of the Law is, Chriſt hath plainly taught, *Matth.* 25.41. Euen hell fire, prepared for the Deuill and his angels. Other proofes were added: I will not now ſtand to remember them.

But before I come to the vſe of this, an obiection is
1 Iohn 5.16. to be anſwered. Some may ſay, Wee reade, *1 Iob.*5.16, 17. That *there is a ſinne not to death: If any man ſee his brother ſinne a ſinne that is not vnto death, let him aske, and he ſhall giue him life for them that ſinne not vnto death. There is a ſinne vnto death: I ſay not, That thou ſhouldeſt pray for*
17. *it. All vnrighteouſneſſe is ſinne, but there is a ſinne not vnto death.*

Obiect. Therefore it may ſeeme not to be generally true, that euery ſinne of it ſelfe deſerueth death, euen death of bodie, and death of ſoule.

Anſw. To this I anſwer, that the purpoſe of Saint *Iohn* in that place is, not to teach, that any ſinne of it ſelfe deſerues not death of bodie and ſoule; for that were to contradict other places of Scripture: but to note a difference betweene the ſinne againſt the holy Ghoſt, and all other ſinnes, and to ſhew, that howſoeuer euery other ſinne of it ſelfe deſerueth death, yet it is pardonable, and pardon may be obtained for it through Gods mercy; but that the ſinne againſt the holy Ghoſt is vnpardonable, and that that ſinne brings certaine death, and that wee are not to pray for ſuch as fall into that ſinne; that is the meaning of that place, and ſo it makes not againſt this truth, That euery ſinne of it ſelfe, be it neuer ſo ſmall, is deadly and damnable, and deſerueth death of body, and death of ſoule. I will not meddle with the vſe that hath been made of this Doctrine, either of confutation or otherwiſe, but I will adde ſome further vſe of it, and that

ſhall

ſhall be onely an earneſt intreatie, that euery one of vs would ſuffer the truth now deliuered, to ſinke into our hearts, and that we would be perſwaded of this truth,

That euery ſinne, of it ſelfe, bee it neuer ſo ſmall, is a fruit to death, and maketh vs lyable to all plagues and iudgements of God in this life, and to euerlaſting perdition in the life to come. Rebellious and hard-hearted ſinners are hardly perſwaded of this, it will hardly ſinke into their heads and hearts, that their ſinnes are ſo foule and haynous as Preachers would make them, and that euery ſinne, of it ſelfe, deſerueth death and deſtruction both of body and ſoule.

Vſe. We are to be perſwaded of this truth, that euery ſinne is deadly and damnable.

If they were perſwaded of theſe things, durſt they liue as they doe, in Whoredome, in Drunkennеſſe, in Pride, and in other knowne ſinnes? Durſt they continue in Malice and Enuy? Durſt they Lye, Slander, Curſe, Sweare, Raile and Reuile, and breake the Sabbath, and runne, as commonly they doe, into many fearefull abominations? Surely, their liuing and continuance in theſe, and the like ſinnes, is a plaine euidence, they are not perſwaded that euery one of their ſinnes deſerues not all the plagues and iudgements of God in this life, and euerlaſting perdition in the life to come: and hence it is that they are not moued, they tremble not, when the iudgements of God are iuſtly denounced againſt their ſinnes.

Let an out-cry be made, and one run thorow the ſtreets and cry, Fire, fire; and our hearts are preſently ſmitten with a ſudden feare. But let the Miniſter cry, Fire, fire, yea the fire of Gods vengeance, and let him iuſtly denounce the fire of hell againſt pride, gariſhneſſe in apparel, againſt whoredome, againſt drunkennеſſe; and whoſe heart amongſt vs trembles? who almoſt is any thing thereby moued? This ſhewes plainly, that we are not perſwaded that euery one of our ſins is deadly and damnable of it ſelf, and makes vs lyable to all the plagues and iudgements of God in this life, & to euerlaſting perdition in the life to come.

Well,

Well, let vs in the feare of God learne to be perſwaded of this truth, and withall remember, that if thou go on in thy knowne ſinnes, with an high hand and ſtiffe necke, thou ſhalt not alwayes eſcape the puniſhing hand of God; at one time or other his iudgements and his puniſhing hand will find thee out, and light on thee. Paradiſe could not ſhelter our firſt Parents from the hand of God, when they had ſinned againſt him; and heauen it ſelfe, a place of greateſt ſafetie and ſecuritie, could not keepe the reprobate angels from the puniſhing hand of God, hauing ſinned againſt him. Thinke on theſe things.

VERS. 6.

But now wee are deliuered from the Law, being dead vnto it, wherein we were holden, that we ſhould ſerue in newneſſe of Spirit, and not in the oldneſſe of the Letter.

THe ſcope and drift of the Apoſtle, as heretofore I haue ſhewed in theſe two Verſes 5, 6. is this: by a compariſon to amplifie that particular, that himſelfe and other true beleeuers ſhould bring forth fruit to Chriſt; and thus he reaſons: As when we were vnder the Law, and maried to the Law, we brought forth fruits anſwerable to that condition: ſo now, being freed from the Law, and maried to Chriſt, it is fit and meete we ſhould bring forth fruit to him; ſo reaſons the Apoſtle in theſe two Verſes.

The firſt part of this compariſon is laid downe, *Verſ.5.* which we haue alreadie handled; In this ſixth Verſe the Apoſtle comes to the other part of it, namely this, That himſelfe and other true beleeuers, being now deliuered from the Law, they ought, and they were bound in lieu of that mercie, to bring forth fruit to Chriſt, and to ſerue the

the Lord; that is the generall matter of this ſixth Verſe.

The particulars of it are theſe: Firſt, the Apoſtle makes knowne, that himſelfe and other true beleeuers were deliuered from the Law, ſetting that in oppoſition to their former condition, in theſe words: *But now we are deliuered from the Law.* As if he had ſaid, We were heretofore in the fleſh, and conſequently vnder the Law; but now we are in a contrary ſtate and condition, now we are deliuered from the Law. 1

Secondly, he ſets downe the proofe of that, that they were deliuered from the Law, and that is from the death of that which held them in bondage vnder the Law, in the next words: *That being dead, wherein wee were holden.* 2

And then in the next place hee layes downe the end of their deliuerance, that himſelfe and other true beleeuers were deliuered from the Law, to this end, that they ſhould ſerue the Lord, expreſſing alſo wherein, namely, in newneſſe of Spirit. And that is further amplified by denyall or remouall of the contrary: *Not in the oldneſſe of the Letter.* 3

Wee ſee the relation this Verſe hath to the foregoing matter, the generall matter of it, and ſeuerall branches of it. (*But now wee*) by the perſons in this place vnder the word (*we*) the Apoſtle meanes (as before I ſhewed) himſelfe and all other true beleeuers both of Iewes and Gentiles: and what it is to be deliuered from the Law, I likewiſe made knowne before, namely this, not to bee freed from all obedience to the Law, but to be freed from the rigour of the Law, and from the curſe of the Law, and from the power of it, to ſtirre vp to ſinne through the corruption of our nature, and ſo theſe words, *But now we are deliuered from the Law*, carrie this ſenſe: *But now both I and you, and all true beleeuers, are freed from the rigour, and from the curſe of the Law, and from the power of it.* (*Being dead vnto it*) or rather as the new Tranſlation hath it, Interpretation.

it, *That being dead, wherein we were held:* that I take to be the better reading, the word (ωυν) being ſupplyed in the Originall, and in our Engliſh, the word *(it)* or *(that.)* Now theſe words *(That being dead)* ſome would haue to be referred to the Law; and the meaning to be this, We are deliuered from the Law, the Law being dead. But (as reuerend *Beza* ſaith well) the Apoſtle would not ſo ſay, that phraſe, *That the Law of God is dead,* is not found in any of his Epiſtles: but theſe words *(That being dead)* are rather put downe abſolutely, as if the reading were thus *(that thing being dead.)*

And if any demand what then is meant by that thing? I anſwer in a word, that ſinne, that corruption, that is in vs by nature, or rather indeed the force, the power and the ſtrong working of that corruption, as we may eaſily gather from the context: for in the Verſe before, the Apoſtle ſaith, *When we were in the fleſh, the motions of ſinnes which were by the Law, had force,* had a ſtrong and powerfull working in our members, to bring forth fruit vnto death: and then here he ſubioynes, *But now we are deliuered from the Law, that being dead wherein we were held.* And what can wee vnderſtand by that thing, as beſt agreeing to the context and purpoſe of the Apoſtle, but euen that force, that power and working of ſinne before ſpoken of, which it had in the Apoſtle and other true beleeuers, when they were in the fleſh?

(Being dead vnto it) that is, being broken, and as it were, dead, and not able to bring forth curſed and bitter fruits as it was wont. *(Wherein we were holden)* the word rendred *(holden)* properly ſignifieth forcibly and tyrannically holden. The ſame word is vſed, *Rom.* 1. 18. *For the wrath of God is reuealed from heauen, againſt all vngodlineſſe and vnrighteouſneſſe of men which with-hold,* that is, vniuſtly and forcibly with-hold *the truth in vnrighteouſneſſe.* And ſo the meaning of theſe words is this; Which did ſtrongly, forcibly, and as a tyrant hold vs in bondage vnder

Rom 1.18.

der the Law. *That we ſhould ſerue*, that is, that we ſhould ſerue God, that wee ſhould yeeld ſound and ſincere obedience to the will of God reuealed in his Word. *(In newneſſe of Spirit.)* To paſſe by the variety of Interpretations, by newneſſe of Spirit, wee are here to vnderſtand true holineſſe both of heart and life, wrought in true Beleeuers by the Spirit of Chriſt, and comming from them as they are regenerate, euen from their ſoules renued by the Spirit of grace, and therefore called newneſſe of Spirit. *(Not in the oldneſſe of the Letter)* that is, not in holineſſe which is onely by the miniſtery of the Law, which of it ſelfe is a dead letter, 2 *Cor.*3.6.7. and is not able to giue the Spirit, *Gal.*3.2. and ſo is onely externall and outward, and ſuch as may come from men in their naturall ſtate and condition. 2 Cor.3.6.7 Gal.3.2

In which ſtate Gods children and true beleeuers were before their new birth in Chriſt, and therefore called the oldneſſe of the Letter. And this Expoſition may further be confirmed by that, *Rom.*2.29. where the Apoſtle ſaith, *True circumciſion is inward, of the heart*, and then ſubioynes *in the Spirit, not in the Letter.* Thus then are wee to conceiue the meaning of the Apoſtle in the words of this Verſe, as if he had ſaid: Rom.2.29

But now both I and you and all true beleeuers are freed from the rigour of the Law, and from the curſe of it, and from the power of it to ſtirre vs vp to ſinne, the force, power, and ſtrong working of that corruption that is in vs by nature being broken, and as it were, dead, and not able to bring forth curſed and bitter fruits as it was wont, which in former times did ſtrongly and forcibly, euen as a Tyrant, hold vs in bondage vnder the Law, that now wee ſhould yeeld ſound and ſincere obedience to the will of God reuealed in his Word, in true holineſſe both of heart and life, wrought in vs by the Spirit of Chriſt, and comming from our ſoules, renued by the Spirit of grace, and not onely in externall and outward holineſſe, ſuch as is by the miniſtery of the Law, and may come

from such as are yet in their naturall state and condition, and in their old corruption.

To passe by that which is offered vnto vs from the first words of this Verse, *But now we are deliuered from the Law*, namely this,

That true beleeuers are freed from the rigour and curse of the Law, and from the power of it stirring vp to sinne. Or that wee haue spoken heretofore; therefore I passe by it.

In the first place consider wee the generall matter of this Verse. The Apostle makes knowne in this Verse in generall thus much,

That himselfe and other true beleeuers being deliuered from the Law, they ought, and they are bound in lieu of that deliuerance, to bring forth fruit to Christ, and to serue the Lord, that is the generall drift of this Verse; hence we are taught,

Doctr. 1. Freedome and deliuerance from any yoke of bondage, binds strongly to the seruice of God.

That our freedome and deliuerance from the rigour and curse of the Law, bindes vs strongly to the seruice of God; yea, the point is generall, our freedome and deliuerance from any yoke of bondage, either from sinne, or from the consequence of sinne, that which followes on sinne, any misery or trouble whatsoeuer, is a strong bond binding vs to serue the Lord, to glorifie him, and to walke before him in all holy obedience: when we are deliuered from sinne, or from any misery or trouble of body or minde, temporall or spirituall, wee are bound, in lieu of that mercy, to walke before the Lord in all good conscience, euen studying and endeuouring to please him in all things: the Scripture is plentifull in the proofe of this. *Luk.* 1.74.75. saith old ZACHARY, *That wee being deliuered out of the hands of our enemies, should serue him without feare all the dayes of our life, in holinesse and righteousnesse before him.* *Exod.* 20. *Verse* 2. the Lord sets this as a strong argument and motiue to stirre vp his People to serue him, and to binde them to yeeld obedience

Luk.1.74.75.

Exod.20.2.

dience to his Lawes and Commandements: *That hee is the Lord their God, which brought them out of the Land of Egypt, out of the houſe of bondage. I am* (ſaith he) *the Lord thy God, which haue brought thee out of the Land of Egypt, out of the houſe of bondage. Therefore, Thou ſhalt haue none other Gods before me.*

And this bond of obedience is againe remembred, *Micha. 6. Verſe* 3. 4. 5. The Lord there complaines by his Prophet, of the want of obedience, that the people did not ſerue him, and yeeld obedience to him as they ought to haue done: hee preſſeth this very Argument againſt them, to ſhew the greatneſſe of their vnthankfulneſſe and diſobedience: *O my people,* (ſaith he) *what haue I done to thee, or wherein haue I grieued thee? teſtifie againſt me. Surely, I haue brought thee vp out of the Land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee* MOSES, AARON, *and* MIRIAM. *O my people, remember now what* BALAK *King of Moab had deuiſed, and what* BALAAM *the ſonne of* BEOR *anſwered him, from Shittim vnto Gilgal, that yee may know the righteouſneſſe of the Lord. Matth.* 11. 28. Chriſt cals all to him that are weary and loden, clogged with the yoke and burden of their ſinnes, promiſing eaſe and refreſhing to them; but withall he ſubioynes by way of reſtipulation or indenting with them againe, Verſe 29. *Take my yoke on you, and learne of me, that I am meeke and lowly in heart, and ye ſhall finde reſt vnto your ſoules.* As if he had ſaid, I vouchſafing this mercy to you, freeing you from the yoke and burden of your ſinnes, preſſing your ſoules as low as Hell with diſcomfort, Oh, you are bound in lieu of this mercy, to yeeld this fruit to me againe; you are to deny your ſelues, and your owne reaſon, will, and affections, and to ſubmit your wils to the obedience of the Goſpell. And to this I might adde many other teſtimonies of Scripture clearing and confirming this truth, That our freedome from any yoke of

Mich. 6. 3. 4. 5.

bondage, from ſinne, or that which followes on ſinne, any miſery or trouble, is a ſtrong bond ſtrictly binding vs to ſerue the Lord, and to walke before him in all holy obedience; the reaſon of it is this:

Reaſon.

Our freedom from any yoke of bondage, bindes vs to bee thankefull to the Lord, wee are to acknowledge his goodneſſe and mercy, his power and good prouidence appearing to vs, in that our deliuerance, and thankefully to remember it, and to praiſe him for the ſame; euen Nature it ſelfe teacheth vs to acknowledge the kindneſſe of man that hath freed vs from ſome trouble or danger, and to commend the meanes by which we haue been freed from ſicknes, from impriſonment, or the like; and much more ought Religion to teach vs, thankefully to acknowledge the goodnes and power of God manifeſted in the ſame, he hauing either without meanes deliuered vs, or giuen meanes to vs, and vouchſafed a bleſſing on them, and made them effectuall for our deliuerance.

Now our thankfull acknowledgement and remembrance of the mercy and power of God in our deliuerance, is expreſſed in walking worthy of that mercy in ſome meaſure of holy obedience; and therefore this muſt needs be held as a certaine truth, that our freedome from any yoke of bondage, is a ſtrong bond ſtrictly binding vs to ſerue the Lord, and to walke before him in all holy obedience.

Vſe.

Freedom from the rigour and curſe of the Law, giues no liberty in men to liue as they liſt.

Let no man then imagine, that hee is freed from the rigour and curſe of the Law, and therefore hee may liue as hee liſt, and that hee is therefore at liberty to follow the luſts of his owne heart. Hath the Lord freed thee from hell, death and damnation? Hath he done ſo great things for thee, that thou ſhouldeſt ſerue the Deuill, and ſerue the luſts of thine owne heart? No, no; If thou ſo think, thou deceiueſt thy ſelfe, thy freedom from ſinne, and from the curſe of the Law, binds thee ſtrongly to all holy obedience; and if thou yeeld it not to the Lord, thou

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art the moſt vnthankefull wretch that liues on the face of the earth; it may bee ſaid to thee as *Moſes* ſaith to the People, *Deut.*32.6. Thou fooliſh and vnwiſe perſon, doſt thou ſo reward the Lord?

And to deſcend to ſome particulars: Hath the Lord freed thee from ſome ſpeciall danger, from ſicknes, from ſome particular trouble of body or minde, beſides deliuerance from common troubles and dangers vouchſafed to thee, and doeſt thou forget it? Doeſt thou forget to be thankefull, and to expreſſe thy thankfulneſſe in ſome meaſure of holy obedience? Certainly then thou maiſt iuſtly looke for plagues ſeauen-fold more, as it is *Leuit.* 26.24.28. and thou maieſt iuſtly looke for a worſe thing to come on thee, as Chriſt ſaid to the man healed of his diſeaſe, *Iohn* 5.14. *Thou art made whole: ſinne no more, leſt a worſe thing come vnto thee.* If thou wouldeſt not prouoke the Lord after ſickneſſe, or ſome other trouble remoued from thee, to ſend a greater plague and iudgement on thee, remember this, that thy deliuerance from that trouble, ſickneſſe, and ſuch like, binds thee ſtrongly to all holy obedience, and thou art to haue thine heart enlarged, and thy mouth opened in magnifying and praying the Lord for that mercy: yea, thou art to expreſſe thy thankfulneſſe in heart, in tongue, and in life and conuerſation, and ſo to walke before the Lord, with greater care to pleaſe him: and therefore labour thou to be able to ſay with *Dauid*, *Pſal.*119 71. *It is good for me that I haue beene ſicke*, or in this or that trouble, and now am deliuered: for I find my ſelfe thereby humbled, and that now there is wrought in mee a greater care to pleaſe the Lord, and to walke humbly before the Lord. This thou muſt finde after deliuerance from trouble either of body or minde; and if it be not thus with thee, but after deliuerance out of ſickneſſe or other trouble of bodie or mind, thou art either more careleſſe, or at leaſt not better then thou waſt before; but proud before, proud ſtill;

Leuit.26.24.28.

Ioh.5.14.

Pſal.119.71.

couetous before, couetous ſtill; a drunkard before, and a drunkard ſtill, which indeed is the caſe of too many; and ſome there be, who in time of ſickneſſe, the hand of God being on them, haue cryed out againſt pride and the vanities of this world, and ſome haue complained of their ignorance and vnprofitableneſſe, and haue promiſed amendment; yet being deliuered, haue turned backe againe to their old byas, and become as bad or worſe in their euill courſes, then euer before: and if it be thus with thee certainly that forgetfulnes and that vnthankfulnes of thine, is a iudgement of God on thee, and it ſeales vp the wrath of God againſt thee; and that affliction or trouble, out of which thou haſt beene deliuered, is but a forerunner of a greater and more fearfull iudgement of God to come vpon thee.

In the next place we are to obſerue, how the Apoſtle here proues that himſelfe and other true beleeuers were deliuered from the Law. Thus he proues it, that the force, the power and the ſtrong working of the corruption of nature, was broken, and as it were, dead in them, and not able to bring forth the curſed fruit of it, as it was wont, and therefore they were deliuered; ſo reaſons the Apoſtle. Hence we are giuen to vnderſtand thus much, That the power and force of ſinne being weakened and broken in vs, and as it were dead, and not able to bring forth the curſed fruits of it, as in former times it was wont, it is an Argument, and a plaine euidence and proofe of this, That we are freed from the Law, euen from the rigour and curſe of the Law.

Doctr.2. The power and force of ſin being weakned in men, it proues that they are freed from the rigour & curſe of the Law.

If a man finde the force of ſinne broken in himſelfe, and that now the corruption of his nature hath not that ſtrong, powerfull, and violent working in him as it hath had in times paſt, and that the euill motions of it haue not force in his members to bring forth fruit vnto death, hee may certainly conclude, that hee is freed from the rigour of the Law, and from the curſe of it: and for this,

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wee haue further euidence, *Rom.*8.1. ſaith the Apoſtle, *There is no condemnation to them that are in Chriſt Ieſus.* And then he ſubioynes, *Which walke not after the fleſh, but after the ſpirit:* thereby noting who they be that are and may aſſure themſelues that they are freed from condemnation. As if he had ſaid, In whom the grace of the Spirit is ſo powerfull, as to ſubdue the corruption of their nature, and to bring it vnder; ſo as now the force of it is weakened, and broken, and now they vvalke not after the luſts of the fleſh, but after the Spirit: certainly they are in Chriſt, and they may conclude, that they being freed from the curſe of the Law, and from condemnation, they are not vnder either the rigour or curſe of the Law. Rom.8.1.

And to this purpoſe the Apoſtle ſpeakes plainly, *Gal.* 5.18. *If yee be led by the Spirit, yee are not vnder the Law:* If the power and ſtrong vvorking of ſinne be broken in you, and that yee are now guided and led by the Spirit of grace, yee are not vnder the Lavv, yee are freed from the rigour of the Law, and from the curſe of it. 1 *Tim.*1.9. the Apoſtle ſaith, *Knowing this*, or, *We know this, It is a thing well known to vs, that the Law is not ginen*, or the Lavv lyeth not againſt a iuſt man, againſt a man that is iuſt and holy, both by righteouſneſſe imputed and inherent in him, and is ſanctified by grace, and ſo hath the force and power of ſinne broken in him, the Law lyes not againſt ſuch a man, hee is freed from it, in reſpect of the rigour and curſe of it.

Theſe places (not to adde any more) doe ſufficiently cleare and confirme this truth: That if a man finde the force of ſinne broken in himſelfe, and that now the corruption of his nature hath not that ſtrong and violent vvorking in him as it hath had in former times, hee may certainly conclude, that he is freed from the rigour of the Law, and from the curſe of it; and the reaſon and ground of it is this:

The force and ſtrong vvorking of ſinne is weakened *Reaſon.*

and broken onely by the power of the Spirit, and none haue ſinne weakened and ſubdued in them, but only ſuch as haue the Spirit of grace and ſanctification; and he that hath the Spirit, certainly hath Chriſt, and hauing Chriſt, hee hath all the benefits of Chriſt, and ſo muſt needes haue freedome from the rigour of the Law, and from the curſe of it.

Vſe 1. How men may know that they are freed from the rigour and curſe of the Law.

This truth ſerues to make knowne to vs, who they be that indeed are freed from the rigour, and from the curſe of the Law. Euery one hath a good conceit of himſelfe, euery one is ready to aſſume and take this to himſelfe, that he is freed from the rigour and from the curſe of the Law: that howſoeuer he is a ſinner, yet Chriſt hath dyed for him, and that Chriſt hath freed him from the deſert of ſinne, from hell, death and damnation: this the Deuill will ſuffer any one to ſay. But wouldeſt thou prooue it; and wouldeſt thou haue ſuch proofe of it, as may comfort thine owne ſoule in the time of tryall, and ſilence the Deuill himſelfe oppoſing againſt it? then labour thou to find this in thy ſelfe:

" That the force of ſinne is broken in thee, and that " now it hath not that ſtrong and powerfull working in " thee it was wont to haue: and from thence thou maiſt " certainly gather and conclude thy freedome from the " rigour and from the curſe of the Law. If thou thinke " thou art freed from the curſe of the Law, and that thou " art not lyable to thoſe plagues and iudgements that are " due to thy ſinnes, but that Chriſt hath freed thee from " them, and yet ſin is as ſtrong, as powerfull, and as pre- " uailing in thee as euer it was, and thou art carried with " as violent a ſtreame, to the committing of ſinne as euer " heretofore, certainly thou deceiueſt thy ſelfe. If thou " wouldeſt be ſure and on a good ground, aſſure thy ſelf " that thou art freed from the rigour and curſe of the " Law: then neuer reſt till thou finde that the force and " ſtrong working of ſinne is broken in thee, and that

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" now the corruption of thy nature is not able to bring " forth the curſed and bitter fruits of it, as it was wont to " doe; and from thence thou maiſt certainly and infalli- " bly conclude, that thou art freed from the rigour and " from the curſe of the Law.

Queſt. Haply thou wilt ſay, But how ſhall I know that the force and ſtrong working of ſin is broken in me?

Anſw. I anſwer, thou maiſt know it by this; If ſo be thou finde in thee a diſlike and a ſtriuing againſt that ſin thou art moſt inclined to, and being able to commit that ſinne, occaſion being offered of committing of it, and being tempted to it; if then thou find in thee a ſtriuing againſt it, thou prayeſt againſt it, and thou vſeſt all good meanes to keepe thee from it, and out of a lothing of it, becauſe it is ſinne, and not for feare of ſhame, puniſhment, or the like, thou abſtaineſt from it, and if through violence of temptation thou be ouer come and fall, yet it is with reluctation and with griefe, and thou doeſt ſpeedily recouer thy ſelfe by repentance; ſurely then the power, force, and ſtrong working of ſinne is broken in thee: and thereupon thou maiſt certainly conclude, that thou art freed from the rigour and from the curſe of the Law.

Vſe 2. Comfort for all that finde the power & force of ſin broken in themſelues.

Againe, for a ſecond vſe of this point. Is it ſo, that if a man finde the force and ſtrong working of ſinne weakened and broken in himſelfe, he may thence certainly conclude, that he is freed from the rigour and from the curſe of the Law? Here is then a ground of ſweet and excellent comfort, for all thoſe that finde the power and force of ſin broken in themſelues. Doſt thou find that howſoeuer ſin ſtill remaines in thee, yet the ſtrength of it is weakened and abated, and now it is not able to bring forth the curſed and bitter fruits of it as it was wont? Is it thus with thee? Then comfort thy ſelfe, here is a ground of ſound and ſweet comfort indeed, hereupon thou maiſt certainly conclude, to the comfort of thine owne ſoule, that thou art freed from the rigour of the Law, and from the curſe

curſe of it; hereupon thou maiſt aſſure thy ſelfe, that thou ſetting thy ſelfe to pleaſe the Lord, and to walke before him in truth of heart in all holy obedience, though thou faile and come ſhort of that thou oughteſt to doe, yet euen thy vveake, thy imperfect, and thy defectiue obedience is accepted of the Lord, and that vvhich is wanting on thy part, is ſupplyed through Chriſt, and thy obedience is made pleaſing to God: And againe, thou maiſt aſſure thy ſelfe, that the curſe of the Law is remoued from thee, that Gods vvrath is turned from thee, that the nature of his threatnings are altogether changed in reſpect of thee, and that neither ſinne, nor the Deuill, nor his inſtruments, nor all the power of Hell can doe any thing to thy hurt. And that is a ſweet comfort to thee: and let all ſuch as finde the force and ſtrong vvorking of ſinne broken in them, take notice of it, and thinke on it to their comfort.

A Popiſh collection confuted.

(*That being dead wherein we were holden.*) The Papiſts from this place gather and conclude, that ſinne hath no life at all in the regenerate, but is thorowly dead, and that originall corruption is not onely not imputed, but not aliue, or hauing any being in the righteous. So they teach. But indeed in this very Chapter, to go no further, their opinion is ſufficiently confuted. The Apoſtle ſhewes in his owne example, that in the moſt regenerate there is ſinne remaining, as Verſe 20. *Sinne that dwelleth in mee.* 20
Verſe 21. *Euill is preſent with me.* And Verſe 23. *I ſee another Law in my members, rebelling againſt the Law of my minde, and leading me captiue vnto the Law of ſinne which is in my members.* 21 23
And therefore ſinne ſtill remaines in the moſt regenerate, yet weakened and wounded euen with a deadly wound, ſo as it is not able to exerciſe the power and force of it as it was wont: and the Lord will haue ſin ſtill in part remaining in the regenerate, to exerciſe them in ſtriuing againſt it, to humble them, and that his mercy may more appeare in freeing them from the ſtrength and power

power of it, and that they may be more thankfull to him for the ſame.

We are further to marke, that the Apoſtle ſaith, *That being dead wherein we were holden.* Hee ſaith not, That being dead that was in vs, the force, the power, and ſtrong working of ſinne being dead that was in vs; but that wherein we were held, that is, which did ſtrongly, and forcibly, and as a Tyrant, hold vs in bondage vnder the Law. This phraſe and manner of ſpeech is to be obſerued. Hence we may gather,

Doctr. 3. Sin is a Tyrant in vnregenerate perſons.

That ſinne carryes a great ſway in vnregenerate perſons, the corruption of nature is a Tyrant in them that are yet in their naturall ſtate and condition, and it holds them in a miſerable ſlauery and bondage; it holds them vnder the rigour of the Law, and vnder the curſe of it, and vnder the power of it, they are ready to bee ſtirred vp to ſinne, euen by the Law, through the corruption that is in them, and that is a miſerable bondage: and hence it is that vnregenerate perſons are ſaid *to walke after their owne luſts, Iude Epiſt. verſ.* 18. yea, *to runne into all exceſſe of ryot, and to thinke it ſtrange, that others runne not with them into the ſame; and becauſe they doe not, therefore they reproach them,* 1 *Pet.* 4. 4. Iude verſ. 18. 1 Pet. 4. 4.

To this purpoſe I might cite many teſtimonies; but the point was in part handled before. I ſhewed in the Verſe before, That the motions of ſinnes that ariſe from the corruption of nature, in the hearts of vnregenerate perſons, are ſtrong, powerfull, and preuailing, they make men breake their ſleepe to doe euill, and to hunger and thirſt after it, as after their appointed food, and *to take great paines to doe wickedly, Ierem.* 9. 5. Our owne vvofull-experience ſhewes this to be moſt true. Oh then, deceiue not thy ſelfe, vvhoſoeuer thou art, thinke not that thou canſt at thine owne time and pleaſure rid and deliuer thy ſelfe from vnder the bondage of thine owne tyrannizing corruption, ſuffer not thine heart to be puffed vp Ierem. 9. 5.

Vſe. No eaſie matter to be deliuered from the bondage of ſinne.

vp with ſuch a deceiuing thought: if thou ſo think, thou deceiueſt thy ſelfe exceedingly, and thou art euen running on in the way to thine owne euerlaſting perdition, thy corruption is ſtrong and powerfull in thee, and holds thee in a miſerable bondage, and thou going on with this conceit, that thou canſt, at thine owne time and pleaſure, winde thy ſelfe from vnder the power of it; thy corruption gathers more ſtrength, and holds thee faſter vnder the power of it, for cuſtome and continuance in ſinne addes ſtrength to it; It duls the minde, it hardens the heart, and as the Prophet ſpeakes, *Ier.*13.23. *It is as eaſie for the black More to change his skin, or the Leopard his ſpots, as for one to doe good, that is accuſtomed to doe euill.* And therefore deceiue nor thy ſelfe, fancy not to thy ſelfe that thou canſt, at thine owne time, get thy ſelfe from vnder the power of thine owne tyrannizing corruption, and ſo neglect the timely vſe of the meanes that ſerue to that purpoſe; hearing, reading, and meditating in the Word of God, Prayer, and other holy meanes that ſerue for thy calling and conuerſion, and for thy deliuerance from vnder the bondage of ſinne.

Ier.13.23.

Come wee now to the laſt part of the Verſe, *That wee ſhould ſerue in newneſſe of Spirit, and not in the oldneſſe of the letter.* In theſe words the Apoſtle puts downe the end of deliuerance from the Law, and makes knowne, that himſelfe and other true beleeuers were deliuered from it to this end, that they ſhould ſerue the Lord in newneſſe of Spirit, euen in true holineſſe wrought in them by the Spirit, and comming from them as they were ſanctified, and not in outward holineſſe, and ſuch as is onely taught by the miniſtery of the Law, and may come from men that are yet in their old corruption: that is the purpoſe of the Apoſtle in theſe words.

In the firſt place note we, that the Apoſtle here vſeth this word (*ſerue*) the Originall is δουλεύειν, and hee ſaith, *that we ſhould ſerue in newneſſe of Spirit*, that wee ſhould ſerue

ſerue the Lord in true holineſſe. Hence it is cleare,

That diuine, religious, and holy ſeruice belongs to the Lord, not onely diuine worſhip, but alſo diuine and religious ſeruice is due to the Lord, yea, it is due to him alone, and to no other, either Saint or Angell. The Papiſts make this diſtinction of religious worſhip; they ſay there be two degrees of it; one an higher, which they call λατρεια, worſhip, whereby God himſelfe is worſhipped; and another lower, which they call δουλεια, ſeruice, whereby the Angels and Saints are to bee worſhipped, who (ſay they) being glorified in heauen, are in ſpeciall fauour with God; and ſo they giue to them adoration, and inuocation.

Doctr. 4. Diuine, religious, holy ſeruice belongs to the Lord.

This diſtinction is abſurd and fooliſh; for though there be a worſhip proper to God alone, and incommunicable to any creature, yet λατρεια doth not alwayes ſignifie that, neither doth δουλεια ſo properly agree to creatures, as that it is neuer giuen to God: for the Apoſtle commonly cals himſelfe δουλον Ιησου χριστου, a ſeruant of Ieſus Chriſt. And here he teacheth vs to yeeld to God δουλευειν, ſeruice. And *Rom.* 14. 18. the Apoſtle ſaith, *Whoſoeuer in theſe things ſerueth Chriſt, is acceptable vnto God, and approued of men.* The ſame originall word is there vſed that here we haue: and therefore that popiſh diſtinction betweene worſhip and ſeruice, cannot ſtand with the truth and plaine euidence of the word of God.

A popiſh diſtinction confuted.

In the next place obſerue wee, that the Apoſtle ſaith not barely, *that we ſhould ſerue the Lord*, but he further expreſſeth wherein, namely, *in newneſſe of Spirit*, that is, in true holineſſe, wrought in himſelfe and other true beleeuers, and comming from them as they haue in them the Spirit of grace. Hence we are giuen to vnderſtand,

That true beleeuers, euen as many as hold themſelues freed from the rigour and curſe of the Law, they are to ſerue the Lord, and to yeeld obedience to him in true holineſſe both of heart and life, euen in true and ſpirituall ho-

Doctr. 5. True beleeuers are to ſerue the Lord in true & ſpirituall holineſſe both of heart and life.

holineſſe, ſuch as comes from a renued heart and ſanctified ſoule are they to ſerue the Lord; they are to yeeld to the Lord new obedience and ſpirituall ſeruice both in heart and life, euen new and ſpirituall thoughts, words, and actions. For this we haue further euidence and teſtimony of Scripture, *Ezech.36.26.27.* the Lord ſaith, *He would giue his people a new heart and a new ſpirit: hee would put his Spirit within them, and take away the ſtony heart out of their body, and giue them a heart of fleſh, and cauſe them to walke in his Statutes, and keepe this Iudgements, and do them.* As if he had ſaid, Hauing giuen you a new heart, and hauing renued you by my Spirit, you ſhall then yeeld to me new obedience, and ſpirituall ſeruice, both in heart and life. *Rom.12.1.* The Apoſtle thus exhorts the true beleeuing Romans, *I beſeech you, Brethren, by the ſweet mercies of God, that you giue vp your bodies a liuing ſacrifice, holy and acceptable vnto God, which* (ſaith he) *is your reaſonable and ſpirituall ſerning of God.*

Ezec.36.26.27

And hence it is that true beleeuers are often called on in Scripture, and exhorted to a new courſe of life, and to yeeld to the Lord new thoughts, new wordes, and new actions, as *2 Cor.5.17. If any man be in Chriſt, let him be a new creature.* And *Epheſ.4.22.23.24.* the Apoſtle thus exhorts the Epheſians, That they ſhould *caſt off, concerning the conuerſation in times paſt, the old man, which is corrupt through the deceiuable luſts,* Verſe 23. *And be renued in the ſpirit of your minde,* Verſe 24. *And put on the new man, which after God is created in righteouſneſſe and true holineſſe.* And to this purpoſe I might cite many more teſtimonies, all driuing to this iſſue, and vrging this dutie on true beleeuers, that they are to yeeld to the Lord, new obedience and ſpirituall ſeruice, both in heart and life: and the reaſon of this is giuen by Chriſt, *Iohn 4.24. God is a ſpirit, and he muſt haue worſhip* and ſeruice, ſutable and agreeable to his nature, true worſhippers, and ſuch as truly ſerue God, muſt worſhip and ſerue *him*

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in Spirit and Truth. They muſt yeeld to him ſpiritual worſhip and ſeruice.

And therefore this muſt needs be held to be a dutie of all true beleeuers, euen of as many as would ſerue the Lord as they ought, that they are to yeeld to him new obedience, and ſpirituall ſeruice both in heart and life.

Before I come to make vſe of this, I hold it needfull to ſtand a little further on it, that wee may better conceiue it, and that it may be more profitable to vs: I will therefore,

Firſt, ſhew the ground of that true ſpirituall ſeruice that is to be yeelded to God. 1

Secondly, what it is. 2

Third'y, the kindes of it, and then come to make vſe of the doctrine. 3

For the firſt, The ground of true ſpirituall ſeruice of God, is a true knowledge of God, as hee hath reuealed himſelfe in his Word, to know God to be infinite in power, wiſedome, iuſtice, mercy, holineſſe, goodnes, &c. and that he is a Beholder and a Iudge of all ſecrets, and will render to euery man according to his works. This is the very root and ground of all ſound, hearty, and ſincere affection in the ſeruice of God. We reade *Dan.9.4. Daniel* thus prayed, *O Lord God* (ſaith he) *which art great and fearfull, and keepeſt couenant and mercy toward them which loue thee, and toward them which keepe thy Commandements.* 1. The ground of true ſpiritual ſeruice of God.

Where we may obſerue, that *Daniel* firſt rightly conceiues the greatneſſe and goodneſſe of God, and from thence proceeds an hearty and humble confeſſion of his ſinnes, and the ſinnes of the people: and indeed, God cannot be ſerued in Spirit and Truth, of them of whom hee is not knowne in ſome meaſure by the light of his Word. It is not poſſible that a man ſhould either truſt or hope in God, or loue him, or feare, or ſerue him as he ought, when he knowes him not. It is his mercy, loue *Note.*

"good-

" goodneſſe, truth, power, iuſtice, and ſuch like, that
" cauſeth men to truſt, hope, loue, feare and ſerue God
" as they ought: and therefore to know God truly, as he is ſet forth in his Word, is the ground of the true, ſound, and ſpirituall ſeruice of God.

2. What the true ſpirituall ſeruice of God is.

Now what true ſpirituall ſeruice of God is, thus wee are to conceiue it. It is a true acknowledgement of Gods power, iuſtice, mercy and goodneſſe, with an inward and ſincere affection in ſome proportion agreeable to that acknowledgement: for as wee know by the light of the Word, that God is iuſt, good, and omnipotent: ſo muſt we in his ſeruice, in our hearts acknowledge him ſo to be, and be affected towards him accordingly in all duties of Gods ſeruice: with the outward worke, muſt goe inward and good affections, and then wee ſerue God with ſpirituall ſeruice; and this is that the Lord in all times hath called for: Thorowout the Booke of God wee are taught, to ſerue God in pureneſſe of Spirit, in ſimplicity and ſoundneſſe of heart; and that is ſpirituall ſeruice of God.

3. The kinds of the ſeruice of God.

Now in the third place, for the kindes of this ſeruice: they are two; either it is ſuch as is immediately performed to God, as in all actions of religious worſhip, in hearing, in ſpeaking the Word of God, in Prayer, in receiuing the Sacraments, and the like. Or ſuch as is mediately offered vp to God, as in the duties of loue, mercy, equitie, and iuſtice to men; for therein alſo we ſerue God. *Col.* 3.24. the Apoſtle ſaith, that *ſeruants in doing ſeruice to their Maſters in ſinglenes of heart, they ſerue the Lord Chriſt.* Thus then conceiue we the doctrine,

True beleeuers are to yeeld to the Lord new obedience and ſpirituall ſeruice, both in heart and life, that is, they are to know and acknowledge God as hee is made knowne in his Word, euen a God of infinite power, goodneſſe, mercy, truth and iuſtice, and to ſerue him in truth of heart and inward affection anſwerable to that

that acknowledgement, both in euery action of his diuine worship, and in euery dutie of loue, mercy, equitie, and iustice, they performe to their brethren.

This being a truth, it ouerturnes that Popish doctrine of *Opus operatum*. The Papists teach, that the very worke done in any kind of Gods seruice, is sufficient that a man may truly serue God, if hee doe a dutie commanded of God, though he neuer thinke of God, nor haue any good motion in his mind, in the act and time of doing it; that is their doctrine: which is a foule and grosse errour, and cannot stand with the truth now deliuered. I leaue it, and for vse of the point to our selues.

Vse 1. The Popish doctrine of *Opus operatum*, ouerturned.

Is it so, that true beleeuers are to yeeld to the Lord, new obedience and spirituall seruice, both in heart and life, they are to know and acknowledge God as hee himselfe is made knowne in his Word, to serue him in truth and soundnesse of heart, both in the duties of pietie towards God, and in the duties of loue towards men. Oh then, how farre short are many in the world, that would be held true beleeuers, from that true seruice they owe to the Lord? Doe not many content themselues with a formall seruice of God? Doe they not thinke they doe God high seruice, if they come to the Church, heare the word, and pray?

Vse 2. That many come far short of yeelding that true seruice to the Lord, which they owe vnto him, discouered.

And will they not bragge of it, and say they serue God duely and truly euery day morning and euening? They say their prayers, though (God knowes) without inward touch of heart, without any reuerence of the great and glorious Maiestie of God, neuer acknowledging him to be a God of infinite power, goodnesse, mercy, truth and iustice. And is it not thus with most men in doing the duties of loue, mercie, equitie, and iustice to their brethren? Doe they performe those duties to men in conscience to God, knowing him to bee a God of infinite wisdome, power, iustice, mercie, and goodnesse, and acknowledging him so to bee, and doing

thoſe good things in truth of heart and ſoundneſſe of inward affection, anſwerable to that acknowledgement? Nay, doe not men content themſelues in liuing ciuilly with others, and pleaſe themſelues exceedingly, in that they performe duties of loue, mercie, equitie, and iuſtice to their brethren after a ciuill honeſt faſhion? Yea, doe they not ſtand on it, that they are religious, and they are Gods ſeruants, and who dare ſay nay to it?

Will you ſay that they are not religious, and that they are not Gods ſeruants, becauſe they are not ſo preciſe as haply you are? They will needs be held religious and Gods ſeruants, and yet many of them are ſuch deuout and religious perſons, as thoſe women were, *Act.*13.50. who raiſed perſecution againſt *Paul* and *Barnabas*, and expelled them out of their Coaſts.

Acts 13.50.

Too many ſuch religious perſons there be in the world, that raiſe trouble againſt their Miniſters, vexe them, and grieue them, and doe what they can to diſhearten them, and to weary them out of their liues, ſuch perſons thinking that they are Gods ſeruants, deceiue themſelues, they are farre ſhort of that Religion, and that ſpirituall ſeruice they owe to the Lord.

And know it for a truth, thou that ſerueſt God for faſhion, thou that art ignorant, and knoweſt not God, as hee hath reuealed himſelfe in his Word; or at leaſt doſt not acknowledge him to bee a God of infinite wiſedome, power, goodneſſe, mercie, and iuſtice, and ſo liueſt onely a ciuill honeſt life, and doeſt good duties onely of forme and faſhion, that an hypocrite, whoſe portion is hell fire, is as good a ſeruant of God as thou yet art, and ſhall as ſoone goe to heauen as thou ſhalt, vnleſſe thou alter thy courſe; and therefore deceiue not thy ſelfe. If thou hold thy ſelfe a true ſeruant of God, thou muſt yeeld to him new obedience and ſpirituall ſeruice. And let euery one take notice

notice of the dutie now deliuered: and if thou perſwade thy ſelfe thou art a true ſeruant of God, then learne thy dutie: Thou art to ſerue the Lord in Spirit and Truth; thou art to know God as he hath made himſelfe knowne in his Word, and thou art to acknowledge him in all thy wayes, *Prou.* 3. 6. Thou art to acknowledge him to be a God of infinite power, wiſedome, goodneſſe, mercie, truth and iuſtice, and to ſerue him in truth of heart and ſoundneſſe of inward affection, anſwerable to that acknowledgement, in all the duties of pietie towards his holy Maieſtie, and in all the duties of loue, mercie, equitie and iuſtice towards men. If thou ſo ſerue the Lord, then doeſt thou ſerue him in newneſſe of Spirit, euen in true ſpirituall holineſſe; and that will be pleaſing to the Lord, and that alone will bring comfort and peace to thine owne ſoule. Prou.3.6.

In the next place obſerue we, that the Apoſtle expreſſing wherein true beleeuers are to ſerue the Lord, thus he ſpeakes, hee ſets it downe in theſe termes (*In newneſſe of Spirit:*) hee ſaith not in newneſſe of life, or in true ſpirituall holineſſe, but in newneſſe of Spirit: thereby giuing vs to know whence new obedience, and true ſpirituall holineſſe that true beleeuers are to yeeld to the Lord, comes, as namely, that it comes from the Spirit of grace and ſanctification; and the point hence further offered, is this: *Obſer.*

That new obedience and true holineſſe comes from the Spirit of God, it proceeds from the Spirit of grace and ſanctification; that men yeeld to the Lord new obedience and true holineſſe, it is the worke of his Spirit in them; and ſo farre forth as men are wrought on, and renued by the Spirit of God, ſo farre they yeeld to the Lord new obedience and true holineſſe, and what good ſoeuer is in men, and whatſoeuer comes from them, that is truely good and holy, it comes from the Spirit of God. This truth is cleare in many places of Scripture, *Gal.*5.22. *Doctr.*6. New obedience and true holineſſe is the worke of Gods Spirit in men.

Galath.5.22. *The fruit of the Spirit,* ſaith the Apoſtle, *is loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance:* euery good affection, and euery good and holy action is a fruit of the Spirit: And to this purpoſe that place in *Ezech.* 36.27. is cleare. The Lord ſaith, *I will put my Spirit within you, and cauſe you to walke in my Statutes, and yee ſhall keepe my iudgements, and doe them.* 2. *Cor.* 3.18. the Apoſtle ſaith, *We are changed into the Image of God, from glory to glory, and that by the Spirit of the Lord,* clearing and confirming this truth,

Ezech.36.27.

2 Cor.3.18.

That new obedience and true holineſſe comes from the Spirit of God, and that men haue any dram of true holineſſe in them, or are able to practiſe it in any meaſure, it is onely of the Spirit of grace and ſanctification. And the ground of this is that of the Apoſtle, 2 *Cor.*3.5. Of our ſelues wee are not able to thinke any thing as of our ſelues, but our ſufficiencie is of God. Men know not God with holy knowledge, but as they are enlightened by the Spirit of God. 1 *Cor.*12.3. The Apoſtle ſaith, *No man can ſay that Ieſus is the Lord,* no man can acknowledge Ieſus Chriſt to be the Lord of life and glory, *but by the holy Ghoſt.* Let a man haue neuer ſo good a wit, and be endued with neuer ſo excellent parts of nature, yet he knowes not God, neither can know him, nor the things of God, but as he is enlightened by the Spirit; much leſſe can he loue God, or yeeld obedience and true ſpirituall ſeruice to him, vnleſſe he be wrought on by the Spirit of God. Therefore new obedience and true holineſſe comes only from the Spirit of God. If men haue any goodneſſe or holineſſe in them, or be able to practiſe it in any meaſure, it is only the worke of the Spirit of grace and ſanctification.

2 Cor.3.5. *Reaſon.*

Vſe 1. None but ſuch as haue the Spirit of grace can yeeld new obedience to God.

Let vs take notice of this to this purpoſe. Firſt, this makes knowne to vs, that none but ſuch as haue the Spirit of grace and ſanctification, can poſſibly yeeld new obedience and true holineſſe to the Lord; a man that is yet

yet in his naturall ſtate and condition, may haue a ſhew of holineſſe, and may doe things good in themſelues, and may pleaſe himſelfe in the doing of them; but as they are done by him, they are no part of true and holy obedience, and in doing of them he doth not pleaſe the Lord; it is no true holineſſe, nor pleaſing to God, that hath not the ſtampe of the Spirit on it, and comes not from the Spirit of grace and ſanctification.

Againe, this Truth muſt teach vs in the ſecond place thus much: if we haue any goodneſſe, any true holineſſe in vs, we are to giue the glory and praiſe of that to whom it belongs, namely, to the Lord, and to the working of his Spirit. Haſt thou thy mind framed to good thoughts, and to good and holy meditations, and thine heart to good affections and holy deſires, and art thou able to practiſe the duties of holineſſe in ſome meaſure? Giue the whole praiſe and glory of that worke to the Lord, and to the working of his holy Spirit. By nature thou haſt no better thoughts, affections, nor actions, then other men; and if now thy mind and heart be taken vp with new and holy thoughts, bleſſe the Lord for it, and acknowledge the gratious and good worke of his Spirit in thee, and take heed that in this caſe thou giue not too much to the outward inſtruments, gaze not too much vpon the excellencie of the gifts of any that hath been a meanes to do thee good, and to worke grace and goodneſſe in thee, leſt ſo thou giue part of the glory to the inſtrument; but euer haue an eye on the Lord, who hath vouchſafed to thee the working of his Spirit, whoſe only work it hath been, and remember that *Paul* or *Apollos*, ſuch or ſuch Miniſters, are but Miniſters of God, by whom thou haſt been wrought on, 1 *Cor.* 3. 5. bleſſe God for them, but giue him alone all the glory, and all the praiſe of that worke; to him of right it belongs.

Vſe 2. We are to giue the praiſe and glory of that goodneſſe and holineſſe we haue in vs, to the Lord.

1 Cor. 3. 5.

Further obſerue wee, that the Apoſtle here makes an oppoſition betweene newneſſe of Spirit, and the oldneſſe

of the Letter: hee ſaith, *That we ſhould ſerue in newneſſe of Spirit, and not in the oldneſſe of the Letter.* He oppoſeth new holineſſe and old, namely, ſuch as may come from men as yet in their old corruption. Hence note we,

Doctr. 7. New obedience and old cannot ſtand together.

That new holineſſe and old cannot ſtand together, new obedience that ſauours of a new heart and a ſanctified ſoule, and old obedience, that is, ſuch as ſauours of the old man, and of the corruption of nature, and comes only from that corruption. Theſe two cannot ſort and ſettle together. And if this be a truth, as it were eaſie to make it good by plaine euidence of Scripture, ſurely then it cannot be that they ſeruue God,

Vſe. They that follow the fashions of the world, are not the ſeruants of God.

That they are the ſeruants of God, that giue themſelues to follow the faſhions of the world. *Rom.12.1.* the Apoſtle ſaith, *Giue vp your bodies a liuely ſacrifice, holy, acceptable vnto God:* and, *Verſ.2.* he ſubioynes, *Faſhion not your ſelues like vnto this world, but be yee changed by the renewing of your minde, that yee may proue what is the good will of God, and acceptable, and perfect.*

Obſer.

In the laſt place obſerue vve, that the Apoſtle here oppoſeth the Spirit and Letter, meaning by the Letter (as I haue ſhewed) the miniſtery of the Law, which of it ſelfe is a dead Letter: the point hence is this,

Doctr.8. The whole Word of God is but a dead Letter, without the worke of the Spirit. Pſal.119.33,34. 18. Epheſ.1.17,18.

That the Law of God, and indeed the whole Word of God, without the Spirit, is but a dead Letter. The miniſtery and preaching of man, not accompanyed vvith the vvorke of the Spirit of God, is but a dead Letter, it is not able to worke grace and faith, or any true holineſſe at all: and therefore, *Pſal.119. Dauid* often prayed to the Lord, that he vvould *teach him, and giue him vnderſtanding*, Verſ. 33, 34. and that hee vvould *open his eyes, that he might ſee the wonders of the Law*, Verſ.18. *Epheſ.1.17,18.* The Apoſtle thus prayed for the Epheſians, *That the Spirit of wiſedome and reuelation might be giuen vnto them, and that the eyes of their vnderſtanding might be enlightned:* and 2 Cor.4.6. the Apoſtle ſaith, that God by the ſame Almighty

2 Cor.4.6.

mightie power, by vvhich he brought light out of darkenesse at first, by the same power he shines in the hearts of true beleeuers, and giues them light and true sauing knowledge in the face of Iesus Christ, clearing and confirming this truth, That the ministery and preaching of the Word, being not accompanyed by the vvorke of the Spirit, is but a dead Letter, and not able to worke grace and true holinesse: and the reason is this,

The Lord hath reserued that as a *Prerogatiue* proper and peculiar to himselfe, to make men vnderstand, know and beleeue the doctrine of his Word: and therefore the Apostle saith, 1 *Cor.*3.7. PAVL *may plant*, APOLLOS *may water, but* GOD *alone giues the encrease*: hee alone makes the doctrine of his Word profitable. *Reason.*

~~We reade~~, that the word of God it selfe conuerts, enlightens, giues wisdome and vnderstanding, and therefore it is not a dead Letter, vvithout the Spirit. *Obiect.*

The vvord of God (indeed) conuerts, enlightens, giues wisdome and vnderstanding; yet only as an instrument, and that not as any Physicall instrument, hauing vertue in it selfe, but as an instrument signifying and testifying that which the Spirit of God doth inwardly worke: and so this remaines still a truth, That the ministery of the Word, not accompanyed with the vvorke of the Spirit, is but a dead Letter, it is not able to worke grace and true holinesse. *Answ.*

And first this may serue to arme and strengthen vs against offence, in regard of this, that men are not vvrought on by the plaine euidence and truth of the Word of God; vve are not to stumble at this, that where the Word is truly and faithfully preached, there some continue in their hardnesse and sinnes, and are vile and notorious sinners, vnreformed in their hearts and liues, yea make a mocke at the Iudgements of God, denounced iustly against them for their sinnes; vve must remember, that grace and holinesse are things that God must giue, *Vse* 1. It ought not to offend vs, that men profit not by the Word of God, truly and faithfully taught.

giue, and they are wrought only by the power of the Spirit, working together with the Word. Were it not for this, the Ministers of the Word could haue small comfort. But indeed *Paul* may wish himselfe separated from Christ for the winning of mens soules; yet shall no more be won to Christ, then it pleaseth the Father to draw, *Iohn 6.44. The Spirit bloweth where he listeth*; and therefore in this respect we are not to be offended.

Vse 2. How we are to come to the hearing of the word of God.

Againe, this being so, that the Ministery of the Word not accompanyed with the worke of the Spirit, is a dead Letter; surely then we are to come to the hearing of the Word with humble hearts, wee are to lay aside all high conceit of our owne wit and vnderstanding: for *God resisteth the proud, and giues grace to the humble*: yea, wee are not to rest in our reading of the Word of God, or in that we heare or learne of our teachers, but we must be earnest with the Lord, that hee would bee pleased inwardly to teach vs by his Spirit; and the Lord vouchsafing to accompany the Ministery of his Word to vs with the inward working of his Spirit, wee are to be thankfull for that mercie: that is a mercy not bestowed on many. How many doe wee see left in ignorance, and in hardnesse of heart, and vnreformed in their hearts and liues, who liue in the same place with vs, and frequent the same meanes of saluation that we doe! It is a blessing of God to haue the Word preached to vs faithfully and truly; but a double blessing is it, to haue vnderstanding hearts giuen vs, euen hearts yeelding to the truth of the Word, and to come to the sauing knowledge, and comfort of the word, that is a blessing that cannot be sufficiently prized, and in respect of that we are to breake out with *Dauid*, and say, Lord, what am I, that thou shouldest shew me such mercie! I was borne and brought forth in sinne, and I haue liued in sinne, and yet thou hast vouchsafed mercy to me aboue many thousands. Thus are we to meditate of the mercy of God in this respect.

VERS.

VERS. 7.

What ſhall we ſay then? Is the Law ſinne? God forbid. Nay, I knew not ſinne, but by the Law: For I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.

THe Apoſtle hauing finiſhed the firſt part of this Chapter in the Verſes foregoing, and ſhewed how true beleeuers are freed and deliuered from the Law: In this verſe he enters on the ſecond part of it, wherein hee cleares the Law from ſome foule blots that ſome might haply caſt on it, and commends it, and ſhewes the true vſe of it; and this he doth from this ſeuenth Verſe, to Verſe 14.

The blots the Apoſtle wipes away from the Law, are two. Firſt, that the Law ſhould be the cauſe of ſinne; and this he propounds and takes away, *Verſ.* 7. and withall he ſhewes, that not the Law, but ſinne taking occaſion by the Law, wrought Concupiſcence, reuiued in him, deceiued him, and ſlew him, for of all theſe he giues inſtance in his owne perſon, *Verſ.* 8, 9, 10, 11. And then he ſhewes, that *the Law in it ſelfe is iuſt and holy*, *Verſ.* 12. The ſecond blot the Apoſtle wipes away from the Law, is this, that the Law ſhould be the cauſe of death, which he propounds and anſwers, *Verſ.* 13.

To come to this ſeuenth Verſe, *What ſhall we ſay then? Is the Law ſinne? God forbid. Nay, I knew not ſinne, but by the Law: for I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* The Apoſtle hauing ſaid, *Verſe* 5. That the motions of ſinnes had force in the members of true beleeuers, to bring foorth fruit to death; hereupon ſome were readie to charge the Law to bee euill, and to lay this blot on it, that therefore the Law was ſinne, or the cauſe of ſinne: This foule calumny

and

and this groſſe concluſion the Apoſtle diſclaimes: hee meetes vvith it in this Verſe, on this manner. Firſt, knowing the former Poſition to be ſound and good, hee prouokes thoſe that were like to cauil and to peruert that poſition, to tell him what they could thereupon conclude in the firſt words of the Verſe, *What ſhall we ſay then?* vvhat followes on this? vvhat ſhall vve hereupon inferre. And then ſecondly, hee puts downe that concluſion, that they in likelyhood might, or, it may be, did inferre by way of interrogation likewiſe, *Is the Law ſinne?* Shall vvee thus conclude, doth this Concluſion follow on my former Poſition, that therefore the Law is ſinne? To this hee anſwers negatiuely, and generally no, and that in a phraſe of deteſtation, as abhorring ſuch a foule Concluſion: *God forbid.* And then to this generall anſwer hee ſubioynes a further refutation of that abſurd Concluſion, by an Argument from a right and proper vſe of the Law: that the Law is ſo farre from being the cauſe of ſinne, that one right vſe of it is, to diſcouer ſinne and to make it knowne, inſiſting in his owne example: *Is the Law ſinne? God forbid*, ſaith the Apoſtle. *Nay*, ſaith he, *I my ſelfe knew not ſinne, but by the Law:* and that he further confirmes by a particular inſtance of his knowledge of Luſt, that hee himſelfe came to the knowledge of Luſt by the Law, and that *he had not knowne Luſt, except the Law had ſaid, Thou ſhalt not luſt.* And ſo vve ſee the generall drift of the Apoſtle in this Verſe.

Interpretation. *What ſhall we ſay then?* Theſe vvords, as I haue ſhewed, haue reſpect to that the Apoſtle ſaid, *Verſ.5.* That *the motions of ſinnes which were by the Law, had force in our members to bring forth fruit vnto death:* and they are thus to be conceiued, as if he had ſaid, What then? What followes on that? What Concluſion ſhall vve thereupon inferre? *Is the Law ſinne?* by a *Metonymie* of the effect.

The Apoſtles meaning is this: Is the Law the cauſe of ſinne? Doth this Concluſion follow on the former Poſition,

Position, that the Law is the cause of sinne?

God forbid: that is a phrase of abhorring and detestation, as if the Apostle had said, Farre bee it from vs so to thinke; fie on it, it is a very absurd and grosse thing so to thinke; nay, or nay rather, I knew not sinne, but by the Law. That phrase (*I knew not sinne*) implyes two things: First, this; I was ignorant of some things to be sinnes, which yet are sinnes, I knew them not, or I tooke no notice of them to bee sinnes. And secondly, this; I was ignorant of the greatnesse of sinne; such things as I knew to be euill by the light of Nature, I did not soundly and throughly know to be so euill as indeed they are, but by the Law, that is, by any other meanes but onely by the Law. The word (*Law*) here signifieth the Morall Law of God, published by *Moses* in the ten Commandements, as appeares by the instance following; *For I had not knowne lust, except the Law had said, Thou shalt not lust:* that is, I had neuer come to know lust to bee sinne, but that looking into the Law of God, I found it there expressely forbidden and condemned, the Lord in the tenth Commandement saying directly, *Thou shalt not couet*, or, *Thou shalt not lust.* And by Lust in this place, vvee are to vnderstand both the rebellion of Nature, the inclination to euill, and those first motions vvhereby vvee are stirred vp to euill, and doe vvith delight thinke any thing contrary to the loue of God or our Neighbour, though vvee neuer giue consent of vvill to commit that euill: for the Apostle having but the vse of reason, could not be ignorant that Concupiscence with consent of Will was sinne, which the Heathen by the light of Nature did know and confesse.

Thus then briefely conceiue we the meaning of the Apostle in the words of this Verse, as if he had said,

What then? What followes on that Position, that the motions of sinnes which were by the Law, had force in our members to bring forth fruit vnto death? What shall we thereupon inferre?

Doth

Doth this conclusion follow on it, That the Law is the cause of sinne? Oh, no: farre be it from vs so to thinke; it were verie absurd and grosse so to imagine, nay rather, this is a truth: I speake out of mine owne experience, I my selfe was ignorant of some things to be sinnes, which yet were sinnes, and the things I knew to be euill by the light of Nature, I did not soundly know to be so euill, as indeed they are, by any other meanes but onely by the morall Law of God. For example, I had neuer come to know that Lust, the rebellion, the inclination to euill, and those motions whereby we are stirred vp to euill, and doe with delight thinke of any thing contrary to the loue of God or our neighbour, though we yeeld not consent of will to commit that euill, were sinnes, but that looking into the Law of God, I found them there expressely forbidden, the Lord in the tenth Commandement saying directly, Thou shalt not couet, or, Thou shalt not lust.

Obser. Come we now to such things as are hence to be obserued. *What shall we say then? Is the Law sinne?* Wee see, the Apostle is forced to preuent an absurd conclusion, that some were ready to inferre on his former doctrine. Hee hauing deliuered that the motions of sinnes which were by the Law, had force in our members, to bring forth fruit vnto death; some were readie thereupon to conclude, that therefore the Law was the cause of sinne. This the Apostle is forced to preuent, and to say, *Woat shall we say then? Is the Law sinne? Is the Law the cause of sinne? God forbid.* Whence we see clearely,

Doctr. 1. The holy Truth of God is subiect to be peruerted. We are not to

Vse. maruell that some force from the Truth of God absurd conclusions.

That the holy Truth of God is subiect to bee peruerted, and to haue absurd conclusions vrged from it. It is no new thing, that some draw from the holy Truth of God absurd and grosse conclusions; thus was it in the Apostles time, as here we see, *Chap.3.* of this *Epistle*; and thus it hath been, is now, and will be to the end of the World: and therefore we are not to maruell at this, that some peruert the holy Truth of God, and force from it absurd and grosse conclusions. For example: That one

Childe

Childe of God may infallibly know another; and that Repentance goeth before Faith, and the like; this is no ſtrange thing, thus it hath beene in all ages, and will bee to the end of the World. The Papiſts they lay it as a reproach on the Truth taught in our Church, that many abſurd opinions doe ſpring vp together with it. Surely they might as well, in this reſpect, reproach the Truth taught by the Apoſtle, and by the Lord himſelfe. Is it not the Truth of God, becauſe ſome doe force from it abſurd and groſſe concluſions? Nay rather, wee are to acknowledge it to be the ſame Truth that was taught by the Apoſtle, ſeeing the Deuill ſeekes to peruert it, as he did in old time: the Deuill is ſtill like himſelfe, and he labours now as much as euer, nay, more, becauſe he is nearer to his end, to corrupt men, to ſow errors, and to force from the holy Truth of God many abſurd and groſſe concluſions. And the conſideration of this may ſtrengthen vs againſt offence, in regard of many damnable errors and hereſies that ſprout vp together with the preaching of the ſound and holy truth of God.

Now in that the Apoſtle confutes that abſurd concluſion, That the Law ſhould be the cauſe of ſinne, and ſaith, *What ſhall we ſay then? Is the Law ſinne? Is the Law the cauſe of ſinne? God forbid:* Note we briefely,

Doctr. 2. The Law is not the cauſe of ſin.

That the Law is not the cauſe of ſinne: indeed ſinne takes occaſion by the Law, as Verſe next, to be ſtirring, and to breake out: but yet it is a wrong to the Law, and an imputation falſely caſt vpon it, to ſay that it is the proper cauſe of ſinne: and ſo is it a wrong to the Goſpell to ſay, as the Papiſts doe, that it is a Doctrine diſpoſſeſſing mens hearts of all true loue of God and men, and ſetting open a gappe to all looſeneſſe of life; for ſo they charge the Doctrine of Gods free Grace, and free Iuſtification of a ſinner to be. This is a meere ſlander. Indeed, ſo great is the corruption of mans degenerate nature, that many turne the Grace of God into vvantonneſſe: but that is but

Vſe. How the Papiſts wrong the Doctrine of the Goſpell.

but an accidentall euent, no proper effect of Gods free Grace.

Obſer. In the next place obſerue we, that the Apoſtle further confuting that abſurd Concluſion, that the Law ſhould be the cauſe of ſinne, he ſaith, *Nay, I knew not ſinne, but by the Law.* I knew not ſome things to be ſinnes, but only by the Law. Hence wee are giuen to vnderſtand thus much,

Doctr.3. Men come to ſound knowledge of ſinne, only by the Law of God. Rom.3.20. Galath 3.19: That by the Law of God only, the ſumme whereof is in the ten Commandements, men come to ſound knowledge of ſinne, men come to know that to be ſinne, which indeed is ſinne, and ſinne to be ſo foule and hainous as it is, only by the Law of God: And to this purpoſe the Apoſtle ſpeakes plainly, *Rom.*3.20. *By the Law commeth the knowledge of ſinne:* and *Galath.*3.19. he ſaith, *The Law was added*, meaning the *Decalogue*, or ten Commandements, *becauſe of tranſgreſſion.* That Law ſerues to diſcouer ſinne, and the punishment of it, and for the ſound conuincing of men, touching their ſinnes, and that Law onely doth this: for howſoeuer the Law of Nature doe ſometimes diſcouer ſinne, as we ſee in *Abimelech, Gen.*20.9. and we haue example of it in other of the Heathen, yet that Law being much weakened by the corruption of Nature, it cannot throughly diſcouer ſinne, nor the wrath of God due to ſinne, only the Morall Law of God doth ſoundly and throughly diſcouer ſinne, and men come to the ſound and through-knowledge of ſinne only by that Law. And the reaſon is this:

Gen.20.9.

Reaſon. That Law onely is the perfect rule of righteouſneſſe, and is moſt pure and free from all corruption, howſoeuer it may haue corrupt gloſſes and interpretations faſtened vpon it, as it had by the Scribes and Pharisies; yet *in it ſelfe it is pure and perfect, Pſal.*19.7,8. and therefore it doth perfectly diſcouer ſinne, and men come to the ſound and through-knowledge of ſinne, only by that Law.

Pſal.19.7,8.

Vſe 1. Now this firſt ſerues to prooue, that the doctrine and know-

knowledge of the Law of God (the ſumme whereof we haue in the ten Commandements) is neceſſary, it is needfull that the Law of God bee taught, and made knowne to vs, and it is needfull that vvee learne the Law of God, and that vvee ſhould come to the knowledge of it: for why? It is the Law of God onely, that giues vs a true ſight of ſinne, and by that alone vve come to a ſound and through-knowledge of ſinne; and therefore it is needfull that vve learne and know it, and to that end vvee are carefully to attend on the meanes that may bring vs to the vnderſtanding and knowledge of it; and vvee are vvith *Danid* to pray to the Lord, that he vvould *teach vs, and giue vs vnderſtanding, and open our eyes, that we may ſee the wonders of his Law.*

The knowledge of Gods Law is neceſſary.

Againe, is it ſo, that men come to a ſound and through knowledge of ſinne; onely by the Law of God? Surely then, if vvee vvould ſoundly and throughly know ſinne, if we would know what things are ſinnes, and how foule, vgly, and monſtrous a thing ſinne is, we muſt looke into the Booke of God, and not reſt in our owne ſenſe and vnderſtanding; vvee muſt not iudge of ſinne by the crooked rule of our owne reaſon: for this is that which deceiues many, they iudge of ſinne by their owne corrupt ſenſe and reaſon. For example; they thinke it is nothing to take the Name of God into their mouthes at euery turne, and to ſay, Oh God! Oh Lord! Oh Ieſus! Gods ſonty! and the like. They thinke their words are but wind, and that it is nothing to open their mouthes againſt ſuch as feare God, and to reuile and to reproch them, and they thinke it nothing to lie for aduantage, and to ſweare by Faith or Troth, and that it is a ſigne of a baſe mind to put vp an iniury, *Weich indeed is a mans glory, Prou.19.11.* with a thouſand like. And hence it is that men put faire names on foule ſinnes, and call Couetouſneſſe, Good huſbandry; Pride, Comelineſſe; and Drunkenneſſe, Good fellowſhip, and ſuch like.

Vſe 2. Wee are to iudge of ſinne onely by the word of God.

Prou.19.11.

Thus

Thus men deceiue themſelues, in iudging of ſinne by their owne ſenſe and reaſon. Wee muſt learne, not to reſt in our owne ſenſe and reaſon, touching ſinne; but wee are to looke into the Booke of God, and to examine our hearts and liues by the Law of God publiſhed in his Word, the ſumme whereof we haue in the ten Commandements; and we ſhall thereby finde thouſands of things to be ſinnes, which we neuer thought to be ſo, yea, thereby we ſhall find out our ſpeciall ſinnes, and ſecret ſinnes; and that euery ſwaruing from the Law of God, though it be but in the leaſt want of that the Law requireth, to bee ſinne, 1 *Iohn* 3.4. And therefore by that wee are to examine our ſelues, and eſpecially by the firſt and laſt Commandements of the Law. The firſt, ſhewing the firſt motions of our hearts againſt God: and the laſt ſhewing the firſt motions of our hearts againſt our Neighbour, (though wee yeeld not conſent of will to them) to be euill.

1 Ioha 3.4.

Obſer. Wee are further to marke, that the Apoſtle ſaith not thus, *Is the Law ſinne? God forbid.* Nay, the Law diſcouers ſinne, or ſinne is made knowne by the Law: but he giues inſtance in himſelfe, and he ſaith, *I knew not ſinne, but by the Law.* As if he had ſaid, That I ſpeake, I ſpeake out of mine owne experience, euen *I my ſelfe knew not ſinne, but by the Law*, that is, I my ſelfe came to the knowledge of ſinne by the Law. From this manner of ſpeaking, the Apoſtle thus inſiſting in his owne example, and ſpeaking out of his owne experience, two things are offered to our conſideration; I will ſpeake of them in order.

Doctr.4. He is the beſt Teacher, that can ſpeake out of his owne experience.

The firſt is this: That it is an excellent thing, when a Teacher can ſpeake out of his owne experience touching ſinne, and touching matters of faith and ſaluation; he is the beſt Teacher, that is able to ſpeake of thoſe things out of his owne experience; he is the fitteſt to admoniſh, to reprooue, and to comfort others, that can deliuer the Word of Inſtruction, Admonition and Comfort, out of his

his owne experience. Reade *Psal.* 51.12.13. Wee there finde, that *Dauid* desired the Lord *to restore to him the ioy of his saluation, and to stablish him with his free spirit*, and then he would teach others the way to find the like comfort and heauenly joy: *Then* (saith hee) *shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.* *Heb.* 5.2. It it said, that *the high Priest vnder the Law, hauing experience of infirmities in himselfe, was fitter to haue compassion on the people*, and thereby was able sufficiently to haue compassion on them that were ignorant, and were out of the way, *because that he also is compassed with infirmities.* *Mat.* 5.19. saith Christ, *Whosoeuer shall obserue and teach the Commandements of God, the same shall be called great in the Kingdome of Heauen.* Where wee see, that he puts obseruing or doing, before teaching, by that order of the words plainly pointing out this truth: That he is the fittest to teach others, who himselfe is a doer of that he teacheth, and can teach out of experience. The reasons of this truth are these:

Psal. 51.12.13

Heb. 5.2.

Mat. 5.19.

First, experience of the efficacie, power, and working of the Word in a mans owne particular, in his owne soule, is the best Commentary, and the best means for the right vnderstanding of the Word; and he that feeles the power and fruit of the Word in himselfe, euen in his owne soule, he is best able to open the meaning of it, and to apply it to others, and is the fittest and best Teacher.

Reasons 1.

Againe, when a man is able to speake out of his owne experience, and to deliuer Instruction, Admonition, Counsell or Comfort, as a thing whereof himselfe hath had experience, it is a speciall meanes to confirme that which is deliuered, and to worke it into the mindes, and to seate and settle it on the hearts of the hearers: and therefore (doubtlesse) he is the best Teacher, that is able to deliuer the holy Truth of God for Instruction or Comfort, out of his owne experience. These two cautions being duly obserued; First, that hee be sure that hee

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deliuer the Truth of God, and not his owne conceit. And ſecondly, that he deliuer it in wiſedome, with due conſideration of neceſſary circumſtances of time, place, and perſon. Hee that ſo deliuers the holy Truth of God out of his owne experience, vvithout queſtion is the beſt Teacher.

Vſe 1. Miniſters are to labour for experience of that they teach to others in themſelues.

This ought to ſtirre vp all Miniſters of the Word, howſoeuer they ſeeke for other helpes of Arts and Tongues, vvhich indeed are excellent things, and of ſpeciall vſe in teaching, and are not to bee held, as ſome fooliſhly thinke, *Antichriſtian*, or needleſſe, they are of ſpeciall good vſe, and are to bee ſought after, to make Miniſters fit for their calling. But I ſay, howſoeuer they are to ſeeke for ſuch helpes, yet eſpecially are they to labour for experience of that in themſelues, which they teach to others, euen to labour to haue a true feeling of that Truth, and of thoſe comforts of the Word in themſelues, in their owne ſoules, vvhich they publiſh and make knowne to others: So they may bee fitter to deliuer the Truth of God, and the ſweet and heauenly comforts of the Word, with profit to the People of God.

Vſe 2. The word of Counſell, Admonition, Inſtruction, and Comfort, is moſt effectuall, comming from experience.

Yea, the Truth now deliuered, is of vſe to priuate perſons. Wouldeſt thou that art a priuate perſon, be moſt fit to counſell, to admoniſh, to inſtruct, and comfort others as occaſion is offered? Then labour thou to ſpeake the word of Counſell, of Inſtruction, of Admonition, of Comfort, out of thine owne feeling, and out of thine owne experience: and if thou ſo ſpeake, no doubt, thy ſpeech will be more effectuall, and doe more good then the moſt eloquent that can be, not comming from experience. Thoſe that reproue eloquently, they pierce not the heart, and thoſe that comfort with fine eloquent ſpeeches, comfort little or nothing, when their ſpeeches come not from a feeling and experience of that they ſpeake in their owne hearts.

If

If thou be able to *comfort others with the comforts wherewith thy ſelfe haſt beene comforted of God*, 2 *Cor.*1.4. and canſt truly vſe the words of *Dauid*, *Pſal.*66.16. *Come and hearken all ye that feare God, and I will tell you what he hath done to my ſoule*, to my poore ſoule; I my ſelfe was thus or thus diſtreſſed, and this courſe I tooke, and the Lord vouchſafed mee this comfort; no doubt thy ſpeech will finde better entrance, and preuaile more then the moſt wittie and eloquent Oracion of the beſt Orator wanting experience. 2 Cor.1.4 Pſal 66.16.

And therefore if thou wouldeſt bee a moſt fit Counſellor, a moſt fit Inſtructor, a moſt fit Comforter of others, labour thou to ſpeake out of thine owne experience, and to feele the power and fruit of that thou ſpeakeſt in thine owne ſoule.

The ſecond thing offered from this manner of ſpeech the Apoſtle here vſeth, *I knew not ſinne but by the Law*: I came to know ſinne by the Law: The Law brought me, euen my ſelfe, to the knowledge of ſinne, is this,

That men muſt come to the knowledge of ſinne in themſelues, by the Lavv of God, and by the Word of God: and they onely profitably heare or reade the Word of God diſcouering ſinne, that are thereby brought to a knowledge of their owne ſinnes, and the greatneſſe of them, and vvhat they haue deſerued by them, and to acknowledge them; we haue the examples of many to this purpoſe in the Word of God, vvho haue been brought to a knowledge and ſight of their owne particular ſinnes, by hearing or reading the Word of God. 2 *Sam.*12. we reade, that *Nathan* comming to *Dauid*, and doing the office of a Prophet, and deliuering to him the Word of the Lord, and that meſſage the Lord had put into his mouth, *Dauid* vvas thereby brought to the knowledge and ſight of his particular ſinnes, and to an acknowledgement of them, Verſe 13. *Then* DAVID *ſaid vnto* NATHAN, *I haue ſinned againſt the Lord.* And ſo the Iewes, 2 Sam.12.13.

Doctr.5. They only profitably heare or reade the Word of God diſcouering ſin, that are thereby brought to a true ſight of their owne ſinnes.

Acts 2.37. *Acts* 2. *Peter* preaching vnto them, and applying the Word close to their hearts, the Text saith, Verse 37. *When they heard it, they were pricked in their hearts,* they were brought to a true sight, and to a true and liuely sense of their particular sinnes, *and they cryed out, Men and brethren, what shall we doe?* 2 *King.*22.11. we read, that when good King *Iosiah* heard the Word of God read before him, he rent his cloathes: and Verse 19. it is testified of him, that *his heart did melt, and he humbled himselfe before the Lord.* And to this purpose we haue the example of the Niniuites in *Ionah* 3. who at the preaching of *Ionah* were brought to a sight of their sinnes, and to an acknowledgement of them.

2 King.22.11.

These examples doe sufficiently cleare the point: That men must come to the knowledge of sin in themselues by the Law, and by the Word of God; and then onely they profitably heare or reade the Word of God discouering sin, when they thereby are brought to a sight and knowledge of their particular sinnes.

Reasons 1. The reasons of this truth are first, this, The Word of God discouering sinne, is written to that end, and preached to that end, that men should thereby take notice of their particular sinnes, and come to acknowledge them.

2 Againe, secondly, vnlesse men come to a knowledge of sinne in themselues, and to a sight of their owne particular sinnes, they will neuer be truly humbled, nor find themselues to stand in that need of Christ that indeed they doe. And therefore it must needs be held a certaine truth, that men are to come to the knowledge of sinne in themselues, by the Law, and by the Word of God: and then onely men heare or reade the Word of God discouering sinne, with profit, when they are thereby brought to a knowledge of their owne particular sinnes, the greatnes of them, and what they haue deserued by them, and to an acknowledgement of them.

And

Vſe.
That many are vnprofitable hearers of the Word of God diſcouered.

And this being a Truth, it diſcouereth to vs, that many are vnprofitable Hearers and Readers of the Word of God.

How many, I beſeech you, bee there that are farre from profiting by the Word of God in this manner? how many be there that take no notice of their owne particular ſinnes by the Word diſcouering ſinne? Nay, are there not many, that though their ſinnes be neuer ſo plainly diſcouered before them, by the miniſtery of the Word, yet they take no notice of them at all, much leſſe are brought to acknowledge them; as gariſhneſſe in apparell, how often hath it beene made knowne to be a foule and grieuous ſinne; and yet where is any that are guilty of that ſinne that take notice of it, and acknowledge it to be a ſin in themſelues? So I might inſiſt in Drunkenneſſe, in Whoredome, in Sabbath-breaking, and in Common ſwearing: theſe ſinnes haue been often diſcouered by the miniſtery of the Word; and yet where is almoſt any that take notice of them, and are brought to acknowledge them in themſelues? Nay, doe not many, as we vſe to ſpeake, ſet a good face on the matter, and out-face the miniſtery of the Word? and if at any time they take ſome little notice of theſe ſinnes in themſelues, yet then they ſeeke to extenuate them, and to iuſtifie them, and to ſtand out in defence of them, yea, to quarrell with the affection of the Teacher; that hee ſpeakes not out of loue; that he is too rigorous, and ſpeakes of nothing but damnation, and the like.

Surely, ſuch perſons are farre from profiting by the Word diſcouering ſinne, nay, they ſhew themſelues to be graceleſſe, and that they haue no dram of grace or goodneſſe in them, they are like wicked *Ahab*, of vvhom we reade, 1 *King.*21. and *Chap.*22. That hee profeſſed hee tooke *Eliah* and *Michaiah*, the holy Prophets of the Lord for his enemies. And ſo they profeſſe they take the Miniſters of the Word for their enemies, and they wiſh

ill to them, becauſe they tell them of their ſinnes, and lay their ſinnes before them.

It is a note of a good heart, to bee willing to heare of ſinne, and to be iuſtly reproued for it, as *Dauid* ſaid, *Pſalme* 141. Verſe 5. *Let the righteous ſmite me, for that is a benefit: and let him reproue mee, and it ſhall be a precious oyle that ſhall not breake mine head.* And a good man or woman likes thoſe Sermons beſt, that bring them to the knowledge, ſenſe and feeling of ſinne in themſelues; and if thou be ſo farre from taking notice of thine owne ſin by the miniſtery of the Word diſcouering ſinne, as that thou doeſt wrangle and quarrell with thoſe that lay thy ſinnes before thee, it is a note of a wicked and graceleſſe heart, and that thou art yet in the gall of bitternesſe, and in the bond of iniquitie.

Learne we then our dutie, learne we to take notice of ſinne in our ſelues, by the Word of God diſcouering ſinne. Then onely wee heare or reade the Word of God diſcouering ſinne, vvith profit, vvhen we take notice of ſinne in our ſelues, and are thereby brought to a ſight of our owne particular ſinnes. And know wee thus much further, That the firſt ſtep to grace, and the beginning of true conuerſion, is to ſee thine owne ſinnes in particular, and the vglineſſe of them, and what thou haſt deſerued by them: and till thou ſee that, thou ſhalt neuer come to be truly humbled for them.

Note.

And againe, if thou be not brought to a ſight of thine owne particular ſins, by the Word of God diſcouering ſin, certainly the Lord will one day bring thee to a ſight of them, by his puniſhing hand, he will one day reproue thee, and ſet thy ſinnes in order before thee, *Pſal.*50.21. And then thou ſhalt find that the Deuill will roar againſt thee, he will then ſet before thee the greatnes of thy ſins, and the curſe of the Law, and the horror of Gods iudgements, and a thouſand to one plunge thy ſoule into the gulfe of fearfull deſperation.

If

If then thou wouldeſt make it good to the comfort of thine owne ſoule, that thou art entred into the way of grace and ſaluation: and if thou wouldeſt not, by deferring to take notice of thy particular ſinnes by the Word of God diſcouering ſinne, prouoke the Lord to come againſt thee vvith his puniſhing hand, and ſo to awake thy dead heart and ſeared conſcience, and to ſet thy ſinnes in order before thee, and ſuffer the Deuill to roare againſt thee, to ſet before thee the greatnes of thy ſinnes, and the curſe of the Law, the horror of Gods Iudgement, and to plunge thy ſoule into the gulfe of fearfull deſperation; then learne thou by the miniſtery of the Word, now ſounding in thine eares, and diſcouering ſin, to take notice of ſin in thy ſelfe, and to come to the knowledge of thine owne particular ſinnes, that ſo thou maiſt bee truly humbled for them, and finde mercy, pardon and forgiueneſſe of them at the hands of the Lord.

Come we now to the laſt words of this Verſe, *I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* In vvhich words (as before I ſhewed) the Apoſtle confirmes it, that he knew not ſinne, but by the Law, by particular inſtance of his knowledge of *Luſt*, as that *he knew not Luſt to be ſinne, but by the Law*, that he had neuer come to know the rebellion of his nature, and the firſt motions riſing thence in his minde, to be ſinnes, had not the Law made them knowne to him to be ſo.

Now then obſerue we, vvho it was that was thus ignorant touching Luſt, vvho it vvas that knew not Luſt to be ſinne, till he came to looke into the Law of God, there to finde it forbidden and condemned; euen the holy Apoſtle *Paul*, a man of excellent knowledge and gifts, a learned Phariſie, *and one that*, before his conuerſion, *was brought vp at the feet of* GAMALIEL, *and inſtructed according to the perfect manner of the Fathers, and was zealous towards God*, as himſelfe vvitneſſeth, *Acts* 22.3. and yet hee ſaith, *Hee knew not luſt to be ſinne, but by the Law.* Acts 23.3.

Hence then wee are giuen to vnderſtand,

Doctr.6. Men of great knowlege and learning, are of themſelues ignorant of many groſſe corruptions that lurke in their hearts.

That men are exceeding blind touching ſinne, yea, euen men of great knowledge, and of great vnderſtanding in other matters, and men of great learning, are notwithſtanding of themſelues maruellous ignorant in reſpect of ſinne, and are as blinde as Beetles, in reſpect of the corruption of nature, and the foule and curſed fruits of that corruption that is within the heart and in the ſoule, they are not able to take notice of them, they ſee not many foule groſſe corruptions, that lurke in their hearts, to be ſinnes, they are altogether ignorant of them. And to this purpoſe wee haue not onely the example of the Apoſtle in this place, but we haue alſo the example of the Scribes and Phariſies, and the great Rabbins and Doctors of the Law; though they were men of great knowledge and vnderſtanding, yet we find they knew not many inward luſts of the heart to bee ſinnes, and therefore they thought that an outward obſeruance and keeping of ſome Commandements, of themſelues was ſufficient, as appeares plainly, *Matth.5.* in many Verſes of it. Our Sauiour labours there to reduce them and others to a better vnderſtanding of the Law; hee ſaith, Verſe 21. *Ye haue heard that it was ſaid to them of old time, Thou ſhalt not kill: for whoſoeuer killeth, ſhall be culpable of iudgement.* Mat.5.21, Verſe 22. *But I ſay vnto you, Whoſoeuer is angry with his brother vnaduiſedly, ſhall bee culpable of iudgement, and whoſoeuer ſaith vnto his brother, Raca, ſhall be worthy to be puniſhed by the Councell: and whoſoeuer ſhall ſay, Foole, ſhall be worthy to be puniſhed with hell fire.* 22 Verſe 27. *Ye haue heard that it was ſaid to them of old time, Thou ſhalt not commit adultery. But I ſay,* 27 Verſe 28. *vnto you, That whoſoeuer looketh on a woman, to luſt after her, hath committed adultery already with her in his heart.* Verſe 33. *Yee haue heard that it was ſaid to to them of old time, Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes to the Lord. But I ſay vnto you,* Verſ. 34. *Sweare not at all, neither by Heauen, for it is the Throne of God,*

God, Verſe 35. *Nor yet by the Earth, for it is his foot-ſtoole; Neither by Ieruſalem, for it is the Citie of the great King.* Verſe 36. *Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or blacke.* Verſe 37. *But let your communication be Yea, yea, Nay, nay: for whatſoeuer is more then theſe commeth of euill.*

And not to adde any more examples, common experience ſhewes it to bee a truth, that men of great knowledge and learning, men that are expert and skilfull and very wiſe in other matters, yet of themſelues they are blind and ignorant, in reſpect of the corruption of nature, and they ſee not many foule corruptions and luſts that are in their hearts to be ſinnes.

Reaſon.

And the reaſon of this truth is, that we finde, *Ier.* 17. 9. *The heart of man is deceitfull and wicked aboue all things; who can know it?* The heart of man hath in it an hidden and bottomleſſe depth of ſelfe-loue and of ſelfe-deceit; and therefore though men haue excellent reaching wits, yea, though they be men of great vnderſtanding and skill in other matters, yet of themſelues they are not able to ſound the depth of their wicked and deceitfull hearts, they are not able to ſee their hearts to be ſo foule and ſo filthy as indeed they are.

When *Hazael* was told by the Prophet *Eliſha*, 2 *King.* 8. 12. what euill hee ſhould doe to the children of Iſrael, as that hee ſhould ſet their cities on fire, and ſlay their young-men with the ſword, and daſh their Infants againſt the ſtones, and rend in pieces their women with childe: *What*, ſaith he, Verſe 13. *Is thy ſeruant a Dog, that I ſhould doe this great thing?* He ſpake it with indignation, as if he had ſaid, What doſt thou thinke of me? Doſt thou think that I am of ſo dogged a nature? Doſt thou thinke that I haue ſuch a vile and monſtrous heart within mee, that I can finde in mine heart to doe ſuch things as thou telleſt me? No, no: certainly I haue not ſuch a wicked heart within mee. Hee could not of himſelfe ſee the wickedneſſe

neſſe and corruption of his owne heart, nay, hee would not take notice of it, though it were told him by the Prophet.

The holy Apoſtle *Peter*, a man truly ſanctified, could not beleeue his Lord and Maſter, the Lord Ieſus, who knew his heart, and could not deceiue him; yet (I ſay) he could not beleeue him, when he foretold him of his threefold denyall, hee could not be perſwaded there was ſo much wickednesſe in his heart. *Mat.26.35.* PETER *ſaid to him, Though I ſhould die with thee, yet I would not deny thee.*

Now then the heart of man being thus deceitfull, that men being not able to ſee their hearts to bee ſo foule as indeed they are, wee may reſolue on this as a certaine truth, that men of great knowledge and iudgement, men that are very wiſe and vnderſtanding in other matters, yet of themſelues they are blinde and ignorant in reſpect of the corruption of nature, and they ſee not many foule corruptions and ſinnes that are in their owne hearts, to be ſinnes.

Vſe. It is no eaſie matter to ſpy out the lurking ſins of our own hearts.

Let no man then deceiue himſelfe, let none of vs think it an eaſie matter to find out our ſinnes, and eſpecially the lurking ſinnes and corruptions of our hearts. If wee ſo thinke, wee deceiue our ſelues; if men of great knowledge and vnderſtanding; if men of great learning and of deepeſt ſight in other matters, be blind in reſpect of the corruption of nature, and bee not able of themſelues to ſee many foule corruptions that are in their owne hearts, to bee ſinnes; ſhall we thinke it an eaſie thing, to ſpy out the lurking ſinnes of our hearts? No, no: our owne hearts will deceiue vs, and tell vs, they are not ſo foule within as they are, and the Deuill will ſoothe vs vp, and make vs beleeue, wee are not ſuch ſinners as indeed we are.

And hence it is that ignorant perſons pleaſe themſelues in a conceit, that they loue God with all their hearts, and they

they loue their Neighbour as themſelues: and is it not the ſpeech of many, that if they had liued in the dayes of Chriſt, they vvould haue beene farre from dealing with him as the Iewes did? and if they had liued in the dayes of Queene *Mary*, they would haue beene farre from hauing their hands in the blood of the holy Martyrs: nay, they vvould rather haue taken part with them againſt *Bonner* and *Gardener*, and the reſt? Will not many tell you thus, who notwithſtanding ſhew themſelues moſt ſpitefull and malicious againſt them that profeſſe the ſame truth the holy Martyrs did, and in vvhom appeares the like pietie and zeale?

And will not they tell you thus, that traduce them that truly feare God, and raile on them, and reuile them, and giue them all manner of opprobrious names, and hold them baſe and vile? Poore ſoules! They ſee not the corruption of their owne hearts, and what is vvithin them.

Aſſuredly, thou that art a malicious wretch, and doeſt carry thy ſelf ſpitefully againſt them that truly feare God, if thou hadſt liued in the dayes of Chriſt, thou vvouldeſt haue beene ready to haue driuen the firſt nayle into him: and if thou hadſt liuedin the daies of Queen *Mary*, thou wouldeſt haue been as forward as any to haue put fire to the Martyrs. And therefore let none of vs deceiue our ſelues; let vs not thinke it an eaſie matter to finde out the lurking of ſins and corruptions of our owne hearts. Men of great knowledge and vnderſtanding are ignorant of the corruptions of their owne hearts, and doſt thou think to bee eaſily acquainted vvith the wickedneſſe of thine heart? No, no: deceiue not thy ſelfe; ſearch thine heart diligently, to find out the hidden corruptions of it: it is hard for them that vſe the greateſt care and diligence, to finde out a quarter of that corruption that is in their own hearts: and therefore *Dauid* ſaid, *Pſal.* 19. 12. *Who can vnderſtand his faults? cleanſe me from ſecret faults?*

Oh then, take thou paines with thine owne heart, be con-

continually ſounding and gaging the depth of it, and ſpying out the ſecret and hidden corruption of it, and to that end bring thine heart to the rule, euen to the Law of God and the light of his Word, and often call on the Lord, that hee would more and more diſcouer to thee the hidden corruptions of thine owne heart.

In the next place; In that the Apoſtle ſaith, *I had not knowne luſt but by the Law, I had not knowne luſt to bee ſinne, except the Law had ſaid, Thou ſhalt not luſt*; wee are plainly taught,

Doctr. 7. That Luſt or concupiſcence is ſinne, I meane not naturall luſt or deſire after things that tend to the preſeruation of nature, as after meate or drinke, or the like; for thoſe were in man before the fall: Nor yet ſpirituall luſt or deſire after heauenly things, which the Apoſtle calls *The luſt of the ſpirit, Gal.5.17.* But by *Luſt*, I vnderſtand that rebellion of nature, the firſt motions that ariſe from thence, whereby we are ſtirred vp to doe euill, and doe with delight thinke on any thing contrary to the will of God, though conſent of our hearts doe not follow. Theſe (I ſay) are ſinnes, and we finde them condemned in the Word of God; and this kinde of luſt and concupiſcence is ſinne.

A thought that is contrary to the loue of God or Man is ſin, though conſent of will follow not.

Saint *Iohn* ſaith, *1.Epiſt.2.16. The luſt of fleſh is not of the Father; it is euill and ſinfull.* And hence it is that *Moſes* commanded the children of Iſrael to *circumciſe the foreſkin of their hearts*, euen to pare off the corruption of their hearts; and that indeed the very thought of any thing contrary to the loue of God or Man, though conſent of will follow not, is a ſin, it is cleare by this reaſon:

Reaſon. Such a thought is directly againſt the Law of God, *Luke 10.27. Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy ſtrength, and with all thy thought, and thy Neighbour as thy ſelfe.* It is a fruit of corruption; for we ſhould neuer haue had ſuch a thought if wee had continued in the ſtate of innocency. And there-

therefore it muſt needs be held, and that iuſtly, to be euil, and to be a ſin, yea, ſuch a thought in them that be truly regenerate, is properly a ſinne: and therefore the Apoſtle oppoſeth it to the luſt of the ſpirit, *Gal.5.17. The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other.*

Vſe 1. Confutation of the opinion of the Papiſts, that the firſt motions to euill in the heart, not gaining conſent of will, are no ſinnes.

Now then this being a truth, it ſerues firſt to confute the opinion of the Papiſts, who hold and teach, that the firſt motions that ariſe in the minde or heart, whereby we are ſtirred vp to doe euill, if they gaine not conſent of will, they are no ſinnes: which is directly oppoſite to the truth now deliuered. Oh but, ſay the Papiſts (among other obiections of leſſe vveight) they obiect that, *Iam.1.15* ſay they, Wee there reade, that when luſt hath conceiued, it bringeth forth ſinne; and therefore luſt it ſelfe is no ſinne, but onely brings forth ſinne. *Anſw.* It is no good conſequent, Luſt brings forth ſinne; therefore it is no ſinne. Indeed it is not that ſinne vvhich it brings forth, but yet one ſinne may bring forth another, and we may rather thus conclude, Luſt brings forth ſinne; therefore it is ſinne: for the proper cauſe and mother of euill muſt needs bee euill, it ſelfe; and therefore notwithſtanding this and other cauils of the Papiſts, it remaines a truth, That the firſt motions that ariſe in the mind, wherby we are ſtirred vp to euill, though conſent of wil follow not, are ſinnes.

Vſe 2. We haue great cauſe to be humbled.

Secondly, this truth plainly ſhewes vs, that we haue great cauſe to be humbled and caſt downe in our ſelues: for why? though it were poſſible (vvhich indeed cannot be) but though it were poſſible for vs to bee free from wicked words and deeds, yet euen the euill thoughts that ariſe in our mindes, to which wee giue no conſent at all, but ſnib and checke them, yet thoſe very thoughts defile vs, and make vs guilty of ſinne before God: and therefore we haue no cauſe to ſwell, and to bee proud, and to ſhew forth our pride by ſpeech, countenance, geſture, apparell,

apparell, or the like, we being guilty not onely of many ſinfull vvords and works, but alſo of many vaine and ſinfull thoughts and imaginations, the leaſt of vvhich deſerues the curſe of God and euerlaſting perdition; and it is the Lords mercy, that for them wee are not vtterly confounded.

Vſe 3. Conſcience is to be made of euill thoughts and deſires.

Againe, this being ſo, that the very firſt motions that ariſe in our mindes, vvhereby wee are ſtirred vp to euill, though conſent of will follow not, are ſins: it muſt needs teach vs to make conſcience of our very thoughts and deſires; we may not thinke, as many fooliſhly doe, that our thoughts are free, and that we ſhall not be accountable to God for them. No, no: euen the euill thoughts of our hearts, to vvhich we neuer yeeld conſent of will, are ſins, and, without Gods mercy, ſhall plunge vs into the pit of euerlaſting perdition, and for them wee ſtand in need of the precious blood of Ieſus Chriſt. And therefore learne we to make conſcience, not onely of what wee ſpeake or doe, but alſo of vvhat we thinke or deſire, and labour we to vvaſh our hearts from vvickednes, as the Lord required, *Ier.*4.14. Labour wee not onely to cleanſe our liues from vvicked conuerſation, but to purge our ſoules alſo from euil thoughts and ſinful imaginations; the Lord ſees the one aſwell as the other, and will puniſh the one aſwell as the other; and therefore learne we to make conſcience of our very thoughts and deſires.

The next thing that comes to be conſidered, is this, the Apoſtle ſaith, *I had not knowne luſt to be ſinne, except the Law had ſaid, Thou ſhalt not luſt.* Hee was deceiued touching luſt, and hee had not knowne it to be ſinne, but that looking into the Law of God, he there found it expreſly to be forbidden and condemned, and ſo came to ſee his error and to be conuinced of it. Whereby firſt wee ſee, that the Apoſtle freely acknowledgeth that hee vvas deceiued, and he is not aſhamed to confeſſe that hee was in an error touching luſt, till he came to looke into the Law of

of God, and was thereby conuinced of his error. Whence we are taught by his example; I will but point at it;

Not to bee aſhamed to confeſſe our ſelues to be deceiued, and to acknowledge our ſelues to be in an error, being conuinced of error by the Word of God, by plaine euidence of truth; it is one ſpeciall vſe of the Word of God to diſcouer falſhood, and to conuince men of error, 2 *Tim.* 3. 16. *The Scripture is giuen by inſpiration of God, and is profitable to teach, to improue:* that is, to improue errors and falſe opinions, and men being conuinced of error, and that which they hold, being diſcouered by the plaine euidence of the Word of God to bee erroneous and falſe, they are freely to acknowledge it ſo to be, and willingly to ſubſcribe to the truth.

Doctr. 8. Men conuinced of error by plaine euidence of truth, muſt acknowledge it.

And this meets with all ſuch as are wilfull in their errors, and obſtinately perſiſt and go on in their erroneous opinions, notwithſtanding the plaine euidence of the Word of God laid before them to the contrary. It is the caſe of many Brownifts, Papiſts, Anabaptiſts, and others, that are tainted with foule and groſſe errours, though their errors bee diſcouered, and though they be conuinced by the plaine euidence of the Word of God, yet they will not be driuen from their errors, nor brought to renounce them, but ſtill they perſiſt, and ſtill they goe on in them; ſurely, ſuch perſons hold a lye in their right hand, the Apoſtle compares them to Iannes *and* Iambres *who withſtood* Moſes, 2 *Tim.* 3. 8. *So they reſiſt the truth, and they are men of corrupt mindes, and reprobate concerning the faith,* as the Apoſtle there ſpeakes: yea, ſuch perſons reſiſt and withſtand the Spirit of God; for the Spirit of God ſpeakes to vs in the truth of the Word of God, and therefore they withſtanding that truth, *they reſiſt the holy Ghoſt,* as *Stephen* ſaith of the Iewes, *Act.* 7. 51. And without queſtion it is out of pride, and out of an ouerweening of themſelues, that men are wedded to their owne groſſe and erroneous opinions, and will not be driuen

Vſe. Wilfulnes and obſtinacy in error met withall.

uen from them. They thinke they ſee more then other men doe, and more is reuealed to them, (and they ſticke not to ſpeake it) then to all the world beſides, when they are dealt withall and conuinced by the Word of God, and haue nothing to ſay againſt the plaine euidence of truth; yet they thinke it would be a diſgrace and a diſparagement to them to confeſſe their error. And hence it is, that they wilfully perſiſt, and goe on in their abſurd and groſſe opinions. Now this we muſt take heed of, this is a fearfull height of ſinne, and men that are thus conceited, and thus wiſe in their owne conceits, and wilfully withſtand the Spirit of God, ſpeaking in the plaine euidence of the Word of God, are in a dangerous caſe. *Pro. 26.12. Seeſt thou a wiſeman in his owne conceit? more hope is of a foole then of him.*

Then learne we not to be aſhamed to confeſſe our ſelues to be deceiued, and to be in an error, being conuinced of error by the plaine euidence of the Word of God; let vs in ſuch a caſe giue glory to God, and take ſhame to our ſelues; let God be iuſtified in his Word and Truth, and let vs acknowledge our ſelues to be lyers, being found ſo to be by the euidence of his Word.

Now further, in that the Apoſtle ſaith, *Hee had not known luſt, except the Law had ſaid, Thou ſhalt not luſt*, he had not knowne luſt to be ſinne, but by looking into the Law of God, and there found it expreſly forbidden and condemned; the point hence is this:

Doctr.9. Only the Law and Word of God diſcouers the rebellion of the heart, and the firſt motions to euill that ariſe thence, to be ſinnes.

That the Law of God diſcouers ſinne, yea, the Law of God diſcouers the ſinne of nature, it diſcouers the rebellion of the heart, the very inclination that is in men naturally to euill, & the firſt motions that ariſe from thence, whereby they are ſtirred to euill, though conſent of will follow not, to be ſinnes; yea, it is the Law of God onely that diſcouers luſt to be ſinne, and the firſt motions that ariſe from thence to be ſins, and it is not any other Law or any other learning in the world that doth that, but onely

only the Law of God. All the wiſdome of the Heathen, and of all the wiſeſt and moſt learned in the world, was neuer able to ſee the rebellion of the heart to bee ſinne, and the firſt motions that ariſe from thence, hauing not conſent of will; only the Law and word of God makes them knowne ſo to be, and indeed diſcouers them to be ſinnes; for why?

The word of God, as it is, *Hebr.4.12. is liuely and mightie in operation, and ſharper then any two-edged ſword, and entreth thorow, euen to the diuiding aſunder of the Soule and the Spirit, and of the ioynts and the marrow*; and that only is a Diſcerner of the thoughts and intents of the heart, that diſcernes the thoughts and the ſinfulneſſe of them. And to this purpoſe the Apoſtle ſaith, 2 *Cor.10.4,5. The weapons of our warfare are not carnall, but mightie, through God, to caſt downe holds, and bringing into captiuitie euery thought, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt*: euery ſinfull and rebellious thought. 2 *Pet.1.19.* The Apoſtle calls *the Word of the Prophets*, who were the true Interpreters of the Law of God, *A light that ſhines in a darke place*, becauſe indeed it ſhines in mans heart, as in a darke place, and tryeth out all the ſecrets of his thoughts, and the ſinfulneſſe of them, and makes manifeſt, and diſcouers the deepe and hidden things that are in the heart. This doth the Law and word of God, and no other Law or learning in the world is able thus to do. And the reaſon and ground of this truth, is that which is added, *Ierem.17.10.*

Verſe 9. ſaith the Prophet, *The heart is deceitfull, and wicked aboue all things; who can know it?* And then he ſubioynes, Verſe 10. *I the Lord ſearch the heart, and trie the reynes, euen to giue to euery man according to his wayes, and according to the fruit of his workes.* *Reaſon.*

Now the Lord being καρδιογνώστης, Hee being the

ſearcher and *knower* of the heart, *Act.* 1.24. his Word and his Law muſt needes be like to himſelfe, and partake of his nature, vertue and power; and therefore this wee may reſolue on as a certaine truth, that the Law of God findes out the rebellion of the heart, and diſcouers that to be ſinne, and the firſt motions that ariſe from thence, whereby men are ſtirred vp to euill, though conſent of will follow not, to bee ſinnes, and no other Law or learning whatſoeuer beſides is able ſo to doe.

Vſe 1. A difference betweene Gods Law and all other laws whatſoeuer.

Firſt, this Truth puts plaine difference betweene the Law of God, and all other laws and learning in the world. The Law of God onely diſcouers the rebellion of the heart to bee ſinne, and the firſt motions that ariſe from thence, whereby men are ſtirred vp to euill, to be ſinnes, which all the lawes, and all the learning in the world is not able to doe.

And hence we may eaſily conceiue the Law of God publiſhed in the Booke of God, to be the very word of God, euen to bee the eternall vvord of the euer-liuing God: for why? It is not all the learning in the vvorld, that is able to diſcerne the ſecret thoughts and intents of the heart, and to diſcouer them to bee ſinnes, but onely the Law of God publiſhed in the Booke of God. And therefore, as God alone is the Searcher of the heart, ſo that Word that declareth to man what bee his thoughts, that his very euill thoughts to which he giues no conſent of will, are ſinnes, muſt needes be the vvord of the ſame God, euen the eternall Word of the eternall and euer-liuing God. This is a ſtrong argument, euincing and demonſtrating the Law of God, euen the Law of God that is publiſhed in the Booke of God, to be the very vvord of God, againſt all barking and blaſphemous Atheiſts in the world.

Vſe 2. Againe, this being ſo, that the Law of God diſcouers the rebellion of the heart to be ſinne, and the firſt motions that ariſe from thence, vvhereby they are ſtirred to euill,

euill to be ſinnes, and no other law nor learning is able ſo to doe; by this we may ſee whence it is that the learned Papiſts doe ſo much exalt fleſh and blood, and ſo magnifie Nature, and ſpeake ſo much of pure Naturalls. Surely it is from hence, they looke on Nature onely with the eye of their Schoole-learning, which indeed is a blinde guide, and not able to diſcouer to them the filthineſſe and corruption of their hearts; and hence it is that they think they can fulfill the Law of God, and can come to ſtand iuſt in the ſight of God by the workes of the Law. Poore ſoules! they deceiue themſelues exceedingly: if they did but looke into their owne hearts by the light of the word of God, and by the Law of God, they would bee farre from thus exalting Nature, that would diſcouer to them that the naturall ſtreame of *their heart is onely euill, and that continually, Gen. 6. 5.* and that the firſt motions by which they are ſtirred vp to euill, though conſent of will follow not, are ſinnes; and the conſideration of that would pull downe their pride and high conceit of their pure naturals.

Whence it is that the Papiſts doe ſo magnifie nature.

But to leaue them, and to come to our ſelues; Is it ſo, that the Law of God diſcouers the rebellion of the heart to be ſinne, and the firſt motions that ariſe from thence, whereby they are ſtirred to euill, to be ſinnes, and no other law or learning in the world is able ſo to doe?

Vſe 3. How by ſearching, men may find out the rebellion of their hearts.

If then we would finde out the rebellion of our owne hearts, vvee muſt ſearch them by the Law of God, the light of that vvill diſcloſe the darkneſſe of our minds, the holineſſe of that vvill reueale the vnrighteouſneſſe and peruerſneſſe of our corrupt natures; and it is the preaching of the Law of God, and of the word of God alone, that will ſearch the hearts and liues of men, and diſcouer to them their hidden and ſecret ſinnes: neuer was any brought to a ſight of his ſinnes, and to be humbled for them by any other learning in the world, but only by the preaching of the Law of God and the word of God. If

our hidden corruption and ſinnes be met withall by the miniſtery of the Word, vvee are to acknowledge it to bee the very word of God that is preached to vs, and wee are to acknowledge the finger of God in his own ordinance; for no other word or learning in the world is able ſo to doe. It is the manner of ſome, if their cloſe ſinnes, their boſome ſinnes be mette withall by the Word of God, to fret and ſtorme, and to thinke the Preacher hath been told of their ſinnes, or that he deales with a Familiar. No, no: thou muſt know it, whoſoeuer thou art, it is the power of the word of God that findes thee out, and thou art to acknowledge it the Word and Law of God, that is able to diue into thine heart, and to ranſacke the moſt ſecret corners of it, and much more is it able to finde out the
2 Kings 6.12. ſinnes of thy life, though they be done in a corner. 2 *Kin.* 6.12. We reade, that the Prophet *Eliſha* told the King of Iſrael the words that the King of *Aram* ſpake in his priuie Chamber. And ſo the word of God is able to diſcloſe the things thou doeſt in thy bed-chamber, and as the Apoſtle ſaith, 1 *Cor.* 14.25. *To make manifeſt the ſecrets of thine heart.*

And therefore, if thy ſecret ſinnes be mette withall by the miniſtery of the Word, acknowledge it to be the very word of God: for no other learning is able to do that: and ſubmit thy ſelfe to the power of it, and learne to bee humbled; and know this, if thou be not humbled by the word of God diſcouering thy ſins to thee, thou art more hardned by it, and thou ſauoureſt the Word to thy deeper condemnation: for the word of God is neuer truly preached in vaine; *It ſhall accompliſh the will of the Lord, and proſper in that for which it is ſent.* And if thou be not humbled by it diſcouering thy ſinnes to thee, thou art more hardned; and that is a fearefull condition, take heed of it.

Vers.

Vers. 8, 9, 10, 11.

But ſinne tooke an occaſion by the Commandement, and wrought in mee all manner of Concupiſcence: for without the Law ſinne is dead.

For I once was alive without the Law: but when the Commandement came, ſinne reuiued:

But I dyed, and the ſame Commandement which was ordained vnto life, was found to be vnto me vnto death:

For ſinne tooke occaſion by the Commandement, and deceiued me, and thereby ſlue me.

IN theſe Verſes read, the Apoſtle goes on further, to cleare the Law from thoſe foule blots that ſome might happely blemiſh it withall; as to be the cauſe of ſinne and of death: and hee ſhewes, that not the Law, but ſinne taking occaſion by the Law, wrought Concupiſcence, reuiued in him, deceiued him and ſlue him: that is the ſumme of theſe foure Verſes. To come to the handling of them as they lye in order.

In the eight Verſe we haue two things offered to our conſideration. Firſt, a conceſſion or grant made by the Apoſtle, that ſinne is an accidentall euent of the Law; and this hee propounds with a reference to that which went before, implyed in the firſt word (*But*) *But ſinne tooke an occaſion by the Law.* As if he had ſaid, The Law indeed is ſo farre from being the cauſe of ſinne, as it diſcouers ſinne, and makes ſinne knowne: but yet this I muſt needs grant and yeeld vnto, that ſinne is an accidentall euent of the Law, ſinne happens, or ſinne comes to paſſe vpon occaſion of the Law.

Now this Propoſition is not thus barely propounded; but the Apoſtle, in propounding of it, ſhewes whence it is that ſinne is an accidentall euent of the Law, namely, from the prauitie and corruption of nature, that cor-

ruption tooke occaſion by the Commandement to bee ſtirring and to be working. And inſiſting in his owne example, hee makes knowne, how farre the corruption of nature was ſtirring, and working on occaſion of the Commandement in himſelfe, euen to the bringing forth of all manner of Concupiſcence. Saith he, *Sinne tooke*, or, *ſinne taking an occaſion by the Commandement, and wrought in me all manner of Concupiſcence.*

In which words the Apoſtle puts downe another vſe of the Law, in reſpect of ſuch as be vnregenerate: That in reſpect of them, it hath this vſe as an accidentall occaſion, it ſtirres vp the corruption of their natures, and vpon occaſion of the Commandement forbidding luſt, the luſt of their hearts becomes more violent, and ſtirres in them more ſtrongly, and breakes out more violently into all manner of ſinnes; and then to this Propoſition the Apoſtle ſubioynes a reaſon, which is, from the abſence of the Law, or from the ignorance of it, that where either the Law is abſent, or not knowne, there ſinne lyes dead, in the laſt words, *For without the Law, ſinne is dead.* And that is further confirmed, and amplified in the words following. But to keepe within the compaſſe of this eight Verſe, we ſee the parts of it:

Firſt, a Propoſition, wherein is particular inſtance of the Apoſtles owne example, in the words, *Sinne tooke*, or, *ſinne taking an occaſion by the Commandement, and wrought in me all manner of concupiſcence.* And then a reaſon of that in the words following: *For without the Law, ſinne is dead.*

Interpretation.

But ſinne.] The word *Sinne* in this place ſignifieth the prauitie or corruption of nature, that in-bred corruption that we brought with vs into this world, and carry about vs continually: it is the ſame with that, *Chap. 6. 12. Let not ſinne raigne in your mortall body, that yee ſhould obey it in the luſts thereof. Tooke*, or, *Taking occaſion.* The word here rendered, *Occaſion*, ſometimes ſignifieth opportunitie of doing a thing, it cannot be ſo taken in this place, but

but the meaning is this: that though the Law giue no occaſion of ſinne, yet mans nature is ſo corrupt, as it is ſtirred vp by the Law forbidding ſinne, and thereby it takes occaſion to be working, and more fiercely breakes out into all manner of ſinnes. (*By the Commandament.*) By that Commandement that forbids Luſt ſpoken of in the Verſe before, by that Commandement truly known, and duely conſidered. (*Wrought in me*) that is, effected and brought forth in me, I being yet in my naturall ſtate and condition, being yet in the fleſh, as *Verſ.5. When wee were in the fleſh.* (*All manner of concupiſcence.*) The word (*Concupiſcence*) here ſignifieth actuall luſt, euen actuall euill thoughts and deſires; and by all manner of concupiſcence, the Apoſtle meanes all ſorts of euill motions, ariſing from the corruption of nature, contrary to the loue of God and the loue of Men, and againſt both the firſt and ſecond Table of the Commandements; *For without the Law*, that is, Without the knowledge and due conſideration of the Law, *Sinne is dead*, or was dead, that is, the corruption of nature lay hid, and was not knowne to be ſinne, or did not ſo ſtrongly and ſo fiercely worke; it was, as it were, dead, in compariſon of that ſtrong working it had, after the Law was knowne and duely conſidered. That this is the meaning, is cleare by the Context: for the Apoſtle ſaith, hee knew not luſt to be ſinne, till he came to looke into the Law of God, and duely to conſider it, and that ſinne tooke occaſion by the knowledge and due conſideration of the Law, to rage and ſwell, and to breake out into all manner of euills. Thus then conceiue we the Apoſtles meaning in this Verſe, as if he had ſaid,

The Law indeed is not the cauſe of ſinne, but yet the corruption of nature being ſtirred vp by the knowledge and due conſideration of that Commandement that forbids luſt, though no occaſion of ſinne was thence giuen, yet the corruption of nature thereby taking occaſion to rage and ſwell, and to breake

out, it effected and brought forth in me, being yet in my naturall state and condition, all sorts of euill motions, contrary to the loue of God, and contrary to the loue of men; for without the knowledge and due consideration of the Law, the corruption of nature was, as it were, dead, it lay hid, and did not so strongly and fiercely work as afterwards, when the Law was knowne and duly considered.

Doctr.1. Such is the prauitie and peruersnesse of mans nature, as it takes occasion to break out on the Commandement of God.

Here first, in that the Apostle saith, *Sinne tooke occasion by the Commandement:* the corruption of nature on the Commandement tooke occasion to be stirring and working, to rage and swell, and to breake out more fiercely. We may easily see and conceiue the greatnesse and strong working of the corruption of nature; so great is the corruption of nature, and such is the prauitie and peruersnesse of it, that it takes occasion to break out on the Commandement of God, and the more the holy will of God is reuealed and knowne, the more doth the corruption of nature rage and swell, and breake out into sinne: the wicked nature of man is this; The more he is forbidden to doe any thing, the more and the rather he desires and seekes to doe it. In this, the corruption of nature is like the Gangrene, the Leprosie, the *Nolime tangere*, and such diseases as are made worse by such things as should bee a meanes to cure them. And as a violent strong streame of water, if you roule a great stone into it, or make a dam̃e or banke in the middest of it, the higher it riseth, and the more it roares and swells, and breakes ouer with greater violence; so it is with the wicked and peruerse nature of man, the more it is opposed by the holy Law of God, and the more that it is set against it, as a banke to keepe it in; the more doth it rage and swell, and the more it breakes out into sinne; and the more a thing is forbidden, the more doth the corrupt minde of man giue it selfe to the doing of it.

We may see this clearely in the example of the Israelites; wee finde, that when the Lord commanded them,

and

and inuited them by many ſweet promiſes to go into the Land of Canaan, then they vvould not goe into it, they diſpraiſe it, they murmure againſt God, and they like Ægypt better, they deſire to returne thither againe, *Numb.* 14. 2,3,4. *The children of Iſrael murmured againſt* MOSES *and* AARON, *and the whole aſſembly ſaid vnto them, Would God we had dyed in the Land of Ægypt, or in this Wildernesſe, would God we were dead.* Verſ.3. *Wherefore now hath the Lord brought vs into this Land, to fall vpon the ſword? our wiues and our children ſhall be a prey: Were it not better for vs to returne into Ægypt?* Verſ.4. *And they ſay one to another, Let vs make a Captaine, and returne to Ægypt.* And a little after, when the Lord in the ſame Chapter forbids them to enter into the Land, then they would needs in all haſte go thither. The Text ſaith, *Verſ.*40. *They roſe early in the morning, and gate them vp into the top of the Mountaine, ſaying, Loe we be ready to goe vp to the place which the Lord hath promiſed: for we haue ſinned.* Numb.14.2,3,4

So againe, the Lord commanding them to ſacrifice to him on his owne Altar onely, their corrupt mindes carry them to doe otherwiſe, and to ſacrifice to him in euery place. When Circumciſion was commanded of God, all Nations lothed it, but when it was aboliſhed by the death of Chriſt, then they would needes take it vp as a thing needfull to ſaluation: and therefore the Apoſtle bent himſelfe ſtrongly againſt it, *Gal.*5.2, 3. *Behold, I* PAVL *ſay vnto you, that if yee be circumciſed, Chriſt ſhall profit you nothing. For I teſtifie againe to euery man which is circumciſed, that he is bound to keepe the whole Law.*

To theſe wee might adde many like examples clearing and confirming this truth: That ſuch is the peruerſineſſe of our nature, that it takes occaſion to breake out on the Commandement, and ſuch is the wicked nature of man, that the more a thing is forbidden, the more his corrupt minde is ſet on it, and the more he giues himſelfe to the doing of it. And doe wee not ſee this in common experience?

rience? Are there not many, who the more they are admoniſhed of their euill courſes, and the more they are diſſwaded from euill, the more their corrupt hearts are ſet on euill, and the more eagerly they follow it? Is it not ſometimes the ſpeech of a blaſphemous Swearer, being iuſtly admoniſhed and reproued for his ſwearing, he will therefore ſweare the more? And is it not thus with ſome beaſtly Drunkards, being told of their drunkenneſſe, and iuſtly reproued for it, doe they not thereupon giue themſelues more and more to the practice of that ſinne? I wiſh it were not thus with too many: but alas, it is too cleare, it is the caſe of too many: yea, ſome there bee, that the more their ſinnes are diſcouered and forbidden by the word of God, the more deſperate they become in a courſe of euill, and ſay, Oh, we are the Goates, we are wicked, and wee ſhall be damned: and thereupon they ſet themſelues purpoſely to doe euill, their owne corrupt hearts carry them more violently to a courſe of ſinne. The reaſon of this truth is this:

Reaſon. There is a direct contrariety betweene the holy Law of God, and the corrupt nature of man: the Law of God beares the ſtampe of God, it is perfectly iuſt and holy, and like to God himſelfe: and the corruption of nature beares the ſtampe of Satan, and his liuely Image; and ſo theſe two comming together, if the Law of God doe not repreſſe and ouercome the force and working of corruption, it intends the force of it, and makes it more violent: as the coldneſſe of the ayre that is about the fire, intends the heat of the fire, and makes the fire burne more fiercely; ſo the holy Law of God, comming to the corrupt nature of men, if it doe not repreſſe and ouercome the force and working of it, without queſtion it intends the force of it, and makes it more violent; and therefore this wee may ſet downe as a certaine truth, that ſuch is the peruerſneſſe of our nature, that it takes occaſion to breake out on the Commandement of God, and the wicked nature

ture of man is this, that the more a thing is forbidden, the more his heart (being left to it ſelfe) is ſet on it, and the more he giues himſelfe to the doing of it.

Vſe 1. It is no ſmall matter for a man to be in his naturall ſtate and condition.

Now then, this being a truth, it diſcouers firſt that it is no light and trifling thing, it is no ſmall matter for a man or woman to bee in their naturall ſtate and condition; many in this reſpect deceiue themſelues exceedingly, becauſe happely they are kept by reſtraining grace, from ſome foule and groſſe ſinnes, as Whoredome, Murder, Stealing, and ſuch like; they bleſſe themſelues, and thinke themſelues in a maruellous good caſe, and they make nothing of it, that they are yet in their naturall ſtate and condition, hauing no euidence that they are freed from that, and that they are in bondage vnder the corruption of nature: but alas, they deceiue themſelues exceedingly; and ſo long as they are in that ſtate, they are in a miſerable condition: for why? through the peruerſneſſe of their nature, they are ready to turne that to an occaſion of ſinne, which ſhould be a meanes to doe them moſt good; they are readie to turne the Law of God, and the holy vvord of God, vvhich is the chiefe meanes to cure ſinne in them, to an occaſion to make them ſinne the more, and to go on with greater violence and eagerneſſe in a courſe of ſinne; and that is a miſerable ſtate: what hope can there be of any good in ſuch a caſe as that?

We hold that Horſe to be a very Iade, that the more he is ſpurred, the more he goes backward: and wee hold that to be a ſtubborne and deſperate childe, that becauſe his Father wills him to do a thing, therefore he ſets himſelfe againſt it; and the more earneſt his Father is to haue him doe it, the more backward he ſhewes himſelfe to the doing of it. Now this is the caſe of euery one of vs by nature; ſo wicked and ſo peruerſe is our nature, that the more the Lord requires good duties at our hands, the more vntoward wee are to the doing of them; and the more

more any euill is forbidden, the more eagerly we desire it, and seeke to doe it, if we be left to our selues; and therefore thinke it not a matter of nothing to be in thy naturall state and condition, so long as thou art in that state, thou art in a miserable state: and therefore finding thy selfe in that state and condition, hasten out of it, and neuer rest, till thou bee renued by grace, and that thou art wrought on by the Spirit of grace and sanctification.

Vse 2. We must come prepared to the hearing of the word of God.

Againe, is it so, that the peruersnesse of nature is such, that it takes occasion to breake out on the Commandement of God, and the more any euill is forbidden, the more the corrupt heart of man is set on it, and the more he giues himselfe to the doing of it? We must then learne to come to the hearing of the word of God prepared; for why? wee are in danger, through the peruersnesse of our owne nature, to turne that into our bane and poyson, that should be a meanes to doe vs most good; euen to take occasion from the holy word of God discouering our sinnes, and condemning them, to become more eager and violent in a course of sinne, and to be hardened in our euill wayes, as many are by the ministery and preaching of the word of God: and therefore we are carefully to prepare our selues, when we come to heare the word of God, we are to labour to disburden our hearts of sinfull lusts, and of that peruersnesse that is in them by nature, and to humble our soules before the Lord, entreating him to sanctifie our hearts by his grace, and to come in feare and trembling, that so the Word may be to vs a Word of life and comfort, and a Word of saluation.

Obser.

In the next place obserue wee, that the Apostle saith, *Sinne tooke occasion by the Commandement.* The Commandement of God gaue no occasion, but the corruption of nature thereby tooke occasion to be stirring, and working, and to bring forth all manner of euill. Wee see then, the Apostle cleares the Commandement of God, and frees that from blame, he iustifies that, and layes no fault

fault on that at all; but he layes the fault and blame where it ought to lye, namely, on the corruption of nature, that the corruption of nature tooke occaſion where none vvas giuen, euen by the holy Commandement, to bring forth all manner of concupiſcence.

Doctr.2. The holy word of God iuſtified, though ſome be hardened by the preaching of it.

Whence note we, how we may cleare the holy vvord of God preached, from all fault and blame, vvhen it becomes to ſome men a ſauour of death, and they are thereby hardned and made worſe. By this we learne how to iuſtifie the holy word of God preached, in that reſpect, and to lay the fault and blame vvhere it ought to bee, namely, on the corruption of their owne hearts: the holy word of God preached, giues men no occaſion to be hardned, and made worſe in a courſe of ſinne, but their owne vvicked and corrupt hearts thereby take occaſion to bee hardned and to become worſe, and from the ſtrength of their owne corruption they peruert the holy vvord of God to their owne deſtruction; and thus it was ſaid by the Prophet *Iſaiah, Iſai.6.9,10. Go and ſay vnto this people, Yee ſhall heare indeed, but yee ſhall not vnderſtand; yee ſhall plainly ſee, and not perceiue: make their hearts fat, make their eares heauie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and conuert, and be heale them.* Iſaiah 6.9,10.

The holy Prophet is ſaid to make their heart fat, and to harden them, becauſe they were hardened by occaſion of his preaching. His preaching gaue them no occaſion: but they thereby tooke occaſion to bee hardened and made worſe. So is that place to be vnderſtood; and ſo vvee learne how to iuſtifie the holy word of God preached, and to free it from blame, though ſome be thereby hardened, and ſauour it to death and to their owne deſtruction: the fault is not in the word of God, but in their owne corruption; yea, by this we learne to iuſtifie God, and to cleare Him in reſpect of His dealing vvith men, when He is ſaid to harden their hearts, and to ſtirre them

How God hardens the heart, and ſtirres vp to euill.

them vp to euill. The Lord hardens the heart, and ſtirres vp to euill, not by inſtilling or infuſing any the leaſt euill into the hearts of men, but by ſetting before them ſuch things, as they through their owne corruption abuſe, and turne to occaſions of euill to themſelues; as his precepts, his threatnings, his counſels, his bleſſings. *Pſalme* 105.25. it is ſaid, The Lord turned the heart of the Ægyptians to hate his people. The meaning is, they hated Gods people, becauſe the Lord bleſſed them; they tooke occaſion by thoſe benefits the Lord beſtowed on his people, to hate them. And ſo the Lord turned their hearts to hate his people, not by putting euill into them, but by ſetting his benefits beſtowed vpon his people, before them, by vvhich through their owne corruption, they tooke occaſion to hate Gods people. And thus wee may iuſtifie the Lords dealing with man, and cleare him from blame, when he is ſaid to harden their hearts, and to ſtir them vp to euill.

Pſal.105.25.

Obſer.

Further obſerue vvee, that the Apoſtle here ſaith, *Sinne taking occaſion by the Commandement, wrought in all manner of Concupiſcence*, it effected, and it brought forth in him all ſorts of euill motions. Where wee ſee the Apoſtle giues to the corruption of nature, an acting or working power, a power to effect, and to bring forth euill motions. Hence then wee may eaſily gather thus much:

*Doctr.*3. Naturall corruption hath a reall being.

That the corruption of nature is a thing that hath a reall being, it is not, as ſome haue thought, a meere abſence or priuation, or a meere want of that holineſſe and righteouſneſſe that ought to be in vs: but it is a poſitiue thing, it is a thing that hath a reall being, it is both a guiltineſſe of the ſinne of our firſt Parents; for *in* ADAM *all ſinned, Rom.*5.12. and it is an inclination, a pronenеſſe of all the faculties of the ſoule to that which is euill, and againſt the Law of God; and ſo it is a thing that hath a reall being; and it is the proper cauſe producing and bringing

Rom.5.12.

Benjamin Fiſher: 1709.

bringing forth all euill motions, and all wicked and sinfull actions, it is the mother sinne, it brings forth all other sinnes whatsoeuer. And to this purpose the Apostle *Iames* speakes plainely, *Chap.* 1. 14,15. saith hee, *Euery man is tempted, when he is drawne away by his owne concupiscence, and is entised. And when lust hath conceiued, it brings forth sinne, and sinne, when it is finished, brings forth death.* Where we see, he giues a power to concupiscence, that is, to the corruption of nature, to entise, to draw to sinne, and to conceiue, and bring forth sinne, euen all manner of actuall sinnes. Iames 1.14,15.

And hence is the corruption of nature called, *The body of sinne, Rom.* 6. 6. and *the old man*, in that place and in many other places: and it is called, *the flesh*. All which [illegible]minations doe signifie and imply thus much, that it [illegible]ne thing, and hath a reall being, yea, the Apo[illegible] to the corruption of nature, a lusting, *Rom.* [illegible] *sinne raigne therefore in your mortall body, that* [illegible]*t in the lusts thereof:* and *Galath.* 5.17. *The* [illegible]*inst the Spirit, and the Spirit against the Flesh:* [illegible]*trary one to the other.* And therefore doubt[illegible] reall being, and it hath an effecting and [illegible]r, and as a mother, it brings forth all man[illegible] sinne. Rom.6.6. Rom.6.12.

[illegible]ng a truth, it first meetes with the error of the [illegible]: this being true, it cannot bee true, that the [illegible]gians of ancient and of later times held, that all sinnes that are committed, they come not from the corruption of nature, but they are done onely by imitation. So *Pelagius* and his followers held and taught. That cannot stand with this truth, that the corruption of nature hath a reall being, and as a mother, giues being to other sinnes, and as a mother, brings forth all manner of actuall sinnes. *Vse* 1. Pelagians ancient and of later times confuted.

Againe, is it so, that the corruption of nature hath a reall being, and hath an effectuall and working power, and *Vse* 2.

Children doe euill, not only by imitation, but the euill they doe, comes from a roote of corruption in themselues.

and as a mother, brings forth all manner of actuall sinnes? Surely then children doe not euill only, because they see others to doe euill, children doe not practise euill onely by imitation; which was likewise the error of the Pelagians: but the euill that children doe, it comes from a roote within them, the corruption of nature hath reall residence and being in them, and that corruption hath a working power, and that giues being to all the euils they commit: and that children doe euill from the corruption that hath a reall residence and being in themselues, may plainly appeare by this;

Many times some particular euill qualitie is found in a childe in his infancie, the childe is peeuish, froward, and such like; it hath some particular euill qualitie in it the very infancie, before it can learne any thing ill by imitation: and therefore certainely the co of nature is a thing that hath a reall residence a in children, and hath a working power in them being to all the euill they commit. And this I to take notice of, Parents are not onely to co their children are subiect to learne ill, and to ta examples, and so to take heed they giue them ample, wherein many are faultie; but they must on this, that there is a roote of bitternesse really abi in their children, and that, that hath an effecting an working power, and giues being to all the euils that they commit, and so labour by all good meanes to roote it out of their children. *Prou.* 22. 15. saith SALOMON,

Prou.22.15. *Foolishnesse is bound in the heart of a childe: but the rod of correction shall driue it away from him: there is a bundle of folly in the heart of a childe: but the rod of correction shall driue it away.*

Let then all Parents take notice of that folly, and that vanitie and wickednesse that is really abiding in their children, and labour by instruction, by correction, and by all other meanes to driue it our. If thou faile in this

dutie,

dutie, thou that art a Father or Mother, thou ſhalt one day finde to thy wo and ſorrow, that there is a bitter root really abiding in the heart of thy childe, it vvill one day ſhew forth the vvorking power of it, and breake out into ſtubbornnes, diſobedience, and many foule diſorders; yea, happely ſuch, as will bring thy childe to an vntimely end: and then thou vvilt wiſh that thou hadſt taken notice of it, and in time laboured to root it out: but then it vvill be too late; yea, then thou ſhalt finde a burre in thine owne ſoule, and a wound in thine own conſcience, for vvithout repentance the blood of that childe ſhall be required at thy hands: therefore let all Parents thinke on this dutie.

One thing note wee further in the Apoſtles Propoſition, *He* ſaith, that *ſin taking occaſion by the Commandement, wrought in him all manner of concupiſcence.* That is to be obſerued, euen in *Paul* himſelfe, being yet in his naturall and condition, the corruption of nature effected and brought forth all ſorts of euill motions, contrary to the Law of God, and contrary to the loue of men; and yet *Paul* was a man excellently vvell gifted and qualified, euen before his Conuerſion, he ſaith of himſelf, *Gal.1.14. I profited in the Iewiſh Religion aboue many of his companions, and of his owne Nation, and was much more zealous of the traditions of his fathers:* And *Philip.3.6. Touching the righteouſnes which is in the Law,* ſaith hee, *I was vnrebukeable.* And yet euen in him thus qualified, did the corruption of nature, on occaſion of the Commandement, effect and bring forth all ſorts of euill motions and luſts. Hence then we are giuen to vnderſtand,

Gal.1.14.

Phil.3.6.

Doctr.4. The ſame ſeeds of ſinne are in euery man and woman by nature.

That there is in all and euery man and woman the ſame ſeeds of ſinne, and the ſame peruerſines of nature, though they be neuer ſo well deſcended, euen of the beſt Parents in the world, neuer ſo well qualified; men that haue the greateſt gifts of nature, or the greateſt endowments of learning, or the like, they haue in them by nature the

ſame ſeedes of ſinne that other men haue, yea, in the beſt man in the vvorld, there are by nature the ſeeds of all manner of ſinnes, as Chriſt ſaith, *Iohn* 3.6. *That which is borne of the fleſh, is fleſh:* it is nothing but a lumpe of corruption. Hence it is that men that are yet in their naturall ſtate, are ſaid to bee *darkneſſe*, *Epheſ.*5.8. *and to be in the fleſh*, Verſe 5. of this Chapter, *and to bee dead*, *Epheſ.*2.1. *in treſpaſſes and ſinnes.* All theſe Phraſes ſhew, that men that are yet in their naturall ſtate and dition, are ouerwhelmed in ſinne, and are noth a lumpe of corruption. And ſo, whatſoeuer they they neuer ſo well deſcended, or neuer ſo well they haue in them by nature the ſame ſeede that others haue. The reaſon and ground of is this:

Ioh.3.6.

Epheſ.5.8. Rom.7.5.

Reaſon.

All men doe equally from *Adam* partake o ture of man, and are all alike the children of vvra therefore there is in all and euery one by nature, th ſeedes of ſinne, and the ſame peruerſneſſe of nature; deed the corruption of nature doth not breake out in all naturall men alike, becauſe it is limited and kept in by the hand of God, and by reſtrayning grace; and men are kept from breaking out into ſome notorious foule ſinnes, by good education, by vvholſome Lawes of men, by their owne naturall temper, and conſtitution of bodie, and the like.

Vſe.

Men are not to pride themſelues in a conceit of goodnes and excellency of their nature.

But yet this remaines a truth, that be men neuer ſo well deſcended, or neuer ſo well qualified, they haue in them by nature the ſame ſeedes of ſinne that others haue: and therefore let no man or woman thinke highly of themſelues, and lift vp themſelues in a conceit of goodnes and excellency of their owne natures.

It is the manner of ſome to magnifie their owne good natures, and to thinke they haue excellent natures, they are not giuen to ſuch and ſuch ſins, they thank God they are not ſo ill as others are. But let ſuch perſons know, they deceiue

deceiue themſelues; it is not the goodneſſe of their nature, but the hand of God, and his reſtrayning grace that keepes them from thoſe ſinnes that others fall into; nature in them is as corrupt in the root, as in the vvorſt men in the vvorld. And whence is it, that thou art not ſo bad as *Cain*, as *Pharaoh*, as the *Sodomites*, as *Iudas*, or the vileſt monſter in all outrage of ſinne, thou being yet in thy naturall ſtate and condition? Surely, from the hand and ...wer of God, and from his reſtrayning grace. And ther... ceaſe thou from magnifying thine owne good na... und bleſſe God for ſo reſtrayning thy nature, and de... the Lord, that as hee hath giuen thee a better tem... nature then others, and thou art not naturally giuen ...h foule ſinnes as others are, ſo he would be pleaſed ...e on with his mercy, and giue vnto thee his ſpeciall ...ing grace, euen the ſanctifying grace of his Spirit, ...thout which thou ſhalt neuer ſee the face of God to thy comfort.

The beſt natured man or woman in the vvorld, if they haue no more in them but the goodneſſe of nature, they ſhall goe to hell. And therefore neuer reſt, till thou finde thine heart renued by grace, and that the Spirit of God hath framed thee in ſome meaſure to the Image of Ieſus Chriſt; and that will giue thee comfort, and that will giue thee aſſurance of Gods ſpeciall loue towards thee in Ieſus Chriſt.

One thing marke wee further in the Apoſtles Propoſition; hee ſaith, *The corruption of nature taking occaſion by the Commandement, brought forth* in him (he being yet in his naturall ſtate) *all manner of concupiſcence*, euen all ſorts of euill motions and luſts, all ill motions contrary to the loue of God, and contrary to the loue of men; Hence then it is cleare,

Doctr.5. Naturall corruption hath a ſtrong working in vnregenerate perſons.

That the corruption of nature hath a maruellous ſtrong vvorking in vnregenerate perſons, it carries a ſtrong hand ouer them and in them, it carries them di-

more any euill is forbidden, the more eagerly we desire it, and seeke to doe it, if we be left to our selues; and therefore thinke it not a matter of nothing to be in thy naturall state and condition, so long as thou art in that state, thou art in a miserable state: and therefore finding thy selfe in that state and condition, hasten out of it, and neuer rest, till thou bee renued by grace, and that thou art wrought on by the Spirit of grace and sanctification.

Vse 2. We must come prepared to the hearing of the word of God.

Againe, is it so, that the peruersnesse of nature is such, that it takes occasion to breake out on the Commandement of God, and the more any euill is forbidden, the more the corrupt heart of man is set on it, and the more he giues himselfe to the doing of it? We must then learne to come to the hearing of the word of God prepared; for why? wee are in danger, through the peruersnesse of our owne nature, to turne that into our bane and poyson, that should be a meanes to doe vs most good; euen to take occasion from the holy word of God discouering our sinnes, and condemning them, to become more eager and violent in a course of sinne, and to be hardened in our euill wayes, as many are by the ministery and preaching of the word of God: and therefore we are carefully to prepare our selues, when we come to heare the word of God, we are to labour to disburden our hearts of sinfull lusts, and of that peruersnesse that is in them by nature, and to humble our soules before the Lord, entreating him to sanctifie our hearts by his grace, and to come in feare and trembling, that so the Word may be to vs a Word of life and comfort, and a Word of saluation.

Obser. In the next place obserue wee, that the Apostle saith, *Sinne tooke occasion by the Commandement.* The Commandement of God gaue no occasion, but the corruption of nature thereby tooke occasion to be stirring, and working, and to bring forth all manner of euill. Wee see then, the Apostle cleares the Commandement of God, and frees that from blame, he iustifies that, and layes no fault

fault on that at all; but he layes the fault and blame where it ought to lye, namely, on the corruption of nature, that the corruption of nature tooke occaſion where none was giuen, euen by the holy Commandement, to bring forth all manner of concupiſcence.

Doctr.2. The holy word of God iuſtified, though ſome be hardened by the preaching of it.

Whence note we, how we may cleare the holy word of God preached, from all fault and blame, when it becomes to ſome men a ſauour of death, and they are thereby hardned and made worſe. By this we learne how to iuſtifie the holy word of God preached, in that reſpect, and to lay the fault and blame where it ought to bee, namely, on the corruption of their owne hearts: the holy word of God preached, giues men no occaſion to be hardned, and made worſe in a courſe of ſinne, but their owne wicked and corrupt hearts thereby take occaſion to bee hardned and to become worſe, and from the ſtrength of their owne corruption they peruert the holy word of God to their owne deſtruction; and thus it was ſaid by the Prophet *Iſaiah, Iſai.6.9,10. Go and ſay vnto this people, Yee ſhall heare indeed, but yee ſhall not vnderſtand; yee ſhall plainly ſee, and not perceiue: make their hearts fat, make their eares heauie, and ſhut their eyes, leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and conuert, and he heale them.* Iſaiah 6.9,10.

The holy Prophet is ſaid to make their heart fat, and to harden them, becauſe they were hardened by occaſion of his preaching. His preaching gaue them no occaſion: but they thereby tooke occaſion to bee hardened and made worſe. So is that place to be vnderſtood; and ſo wee learne how to iuſtifie the holy word of God preached, and to free it from blame, though ſome be thereby hardened, and ſauour it to death and to their owne deſtruction: the fault is not in the word of God, but in their owne corruption; yea, by this we learne to iuſtifie God, and to cleare Him in reſpect of His dealing with men, when He is ſaid to harden their hearts, and to ſtirre them

How God hardens the heart, and ſtirres vp to euill.

them vp to euill. The Lord hardens the heart, and ſtirres vp to euill, not by inſtilling or infuſing any the leaſt euill into the hearts of men, but by ſetting before them ſuch things, as they through their owne corruption abuſe, and turne to occaſions of euill to themſelues; as his precepts, his threatnings, his counſels, his bleſſings. *Pſalme* 105.25. it is ſaid, The Lord turned the heart of the Ægyptians to hate his people. The meaning is, they hated Gods people, becauſe the Lord bleſſed them; they tooke occaſion by thoſe benefits the Lord beſtowed on his people, to hate them. And ſo the Lord turned their hearts to hate his people, not by putting euill into them, but by ſetting his benefits beſtowed vpon his people, before them, by vvhich through their owne corruption, they tooke occaſion to hate Gods people. And thus wee may iuſtifie the Lords dealing with man, and cleare him from blame, when he is ſaid to harden their hearts, and to ſtirre them vp to euill.

Pſal. 105.25.

Obſer.

Further obſerue vvee, that the Apoſtle here ſaith, that *Sinne taking occaſion by the Commandement, wrought in them all manner of Concupiſcence*, it effected, and it brought forth in him all ſorts of euill motions. Where wee ſee, the Apoſtle giues to the corruption of nature, an effecting or working power, a power to effect, and to bring forth euill motions. Hence then wee may eaſily gather thus much:

Doctr. 3. Naturall corruption hath a reall being.

That the corruption of nature is a thing that hath a reall being, it is not, as ſome haue thought, a meere abſence or priuation, or a meere want of that holineſſe and righteouſneſſe that ought to be in vs: but it is a poſitiue thing, it is a thing that hath a reall being, it is both a guiltineſſe of the ſinne of our firſt Parents; for *in* ADAM *all ſinned*, *Rom.*5.12. and it is an inclination, a proneneſſe of all the faculties of the ſoule to that which is euill, and againſt the Law of God; and ſo it is a thing that hath a reall being; and it is the proper cauſe producing and bringing

Rom. 5.12.

Benjamin Miller: 1709:

bringing forth all euill motions, and all wicked and ſinfull actions, it is the mother ſinne, it brings forth all other ſinnes whatſoeuer. And to this purpoſe the Apoſtle *Iames* ſpeakes plainely, *Chap.* 1. 14,15. ſaith hee, *Euery man is tempted, when he is drawne away by his owne concupiſcence, and is entiſed. And when luſt hath conceiued, it brings forth ſinne, and ſinne, when it is finiſhed, brings forth death.* Where we ſee, he giues a power to concupiſcence, that is, to the corruption of nature, to entiſe, to draw to ſinne, and to conceiue, and bring forth ſinne, euen all manner of actuall ſinnes. Iames 1.14,15.

And hence is the corruption of nature called, *The body of ſinne, Rom.* 6. 6. and *the old man*, in that place and in many other places: and it is called, *the fleſh*. All which denominations doe ſignifie and imply thus much, that it is a Poſitiue thing, and hath a reall being, yea, the Apoſtle aſcribes to the corruption of nature, a luſting, *Rom.* 6.12. *Let not ſinne raigne therefore in your mortall body, that yee ſhould obey it in the luſts thereof:* and *Galath.* 5.17. *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary one to the other.* And therefore doubtleſſe it hath a reall being, and it hath an effecting and working power, and as a mother, it brings forth all manner of actuall ſinne. Rom.6.6. Rom.6.12.

This being a truth, it firſt meetes with the error of the Pelagians: this being true, it cannot bee true, that the Pelagians of ancient and of later times held, that all ſinnes that are committed, they come not from the corruption of nature, but they are done onely by imitation. So *Pelagius* and his followers held and taught. That cannot ſtand with this truth, that the corruption of nature hath a reall being, and as a mother, giues being to other ſinnes, and as a mother, brings forth all manner of actuall ſinnes. *Vſe* 1. Pelagians ancient and of later times confuted.

Againe, is it ſo, that the corruption of nature hath a reall being, and hath an effectuall and working power, and *Vſe* 2.

Children doe euill, not only by imitation, but the euill they doe, comes from a roote of corruption in themselues.

and as a mother, brings forth all manner of actuall sinnes? Surely then children doe not euill only, because they see others to doe euill, children doe not practise euill onely by imitation; which was likewise the error of the Pelagians: but the euill that children doe, it comes from a roote within them, the corruption of nature hath reall residence and being in them, and that corruption hath a working power, and that giues being to all the euils they commit: and that children doe euill from the corruption that hath a reall residence and being in themselues, may plainly appeare by this;

Many times some particular euill qualitie is found in a childe in his infancie, the childe is peeuish, froward, and such like; it hath some particular euill qualitie in it, in the very infancie, before it can learne any thing that is ill by imitation: and therefore certainely the corruption of nature is a thing that hath a reall residence and being in children, and hath a working power in them, and giues being to all the euill they commit. And this Parents are to take notice of, Parents are not onely to consider that their children are subiect to learne ill, and to take it from examples, and so to take heed they giue them no ill example, wherein many are faultie; but they must thinke on this, that there is a roote of bitternesse really abiding in their children, and that, that hath an effecting and working power, and giues being to all the euils that they commit, and so labour by all good meanes to roote it out of their children. *Prou. 22. 15.* saith SALOMON,

Prou.22.15. *Foolishnesse is bound in the heart of a childe: but the rod of correction shall driue it away from him: there is a bundle of folly in the heart of a childe: but the rod of correction shall driue it away.*

Let then all Parents take notice of that folly, and that vanitie and wickednesse that is really abiding in their children, and labour by instruction, by correction, and by all other meanes to driue it out. If thou faile in this dutie,

dutie, thou that art a Father or Mother, thou ſhalt one day finde to thy wo and ſorrow, that there is a bitter root really abiding in the heart of thy childe, it vvill one day ſhew forth the vvorking power of it, and breake out into ſtubbornnes, diſobedience, and many foule diſorders; yea, happely ſuch, as will bring thy childe to an vntimely end: and then thou vvilt wiſh that thou hadſt taken notice of it, and in time laboured to root it out: but then it vvill be too late; yea, then thou ſhalt finde a burre in thine owne ſoule, and a wound in thine own conſcience, for vvithout repentance the blood of that childe ſhall be required at thy hands: therefore let all Parents thinke on this dutie.

One thing note wee further in the Apoſtles Propoſition. He ſaith, that *ſin taking occaſion by the Commandement, wrought in him all manner of concupiſcence.* That is to be obſerued of vs, euen in *Paul* himſelfe, being yet in his naturall ſtate and condition, the corruption of nature effected and brought forth all ſorts of euill motions contrary to the loue of God, and contrary to the loue of man; and yet *Paul* vvas a man excellently vvell gifted and qualified euen before his Conuerſion, he ſaith of himſelfe, *Gal.1.14.* that *hee profited in the Iewiſh Religion aboue many of his companions, and of his owne Nation, and was much more zealous of the tradition of his fathers:* And *Philip.3.6. Touching the righteouſnes which is in the Law,* ſaith hee, *I was vnrebukeable.* And yet euen in him thus qualified, did the corruption of nature, on occaſion of the Commandement, effect and bring forth all ſorts of euill motions and luſts. Hence then we are giuen to vnderſtand,

Phil.3.6.

That there is in all and euery man and woman the ſame ſeeds of ſinne, and the ſame peruerſines of nature, though they be neuer ſo well deſcended, euen of the beſt Parents in the world, neuer ſo well qualified; men that haue the greateſt gifts of nature, or the greateſt endowments of learning, or the like, they haue in them by narure the

Doctr.4. The ſame ſeeds of ſinne are in euery man and woman by nature.

ſame ſeedes of ſinne that other men haue, yea, in the beſt man in the vvorld, there are by nature the ſeeds of all manner of ſinnes, as Chriſt ſaith, *Iohn 3.6. That which is borne of the fleſh, is fleſh:* it is nothing but a lumpe of corruption. Hence it is that men that are yet in their naturall ſtate, are ſaid to bee *darkneſſe, Epheſ.5.8. and to be in the fleſh*, Verſe 5. of this Chapter, *and to bee dead, Epheſ.2.1. in treſpaſſes and ſinnes.* All theſe Phraſes doe ſhew, that men that are yet in their naturall ſtate and condition, are ouerwhelmed in ſinne, and are nothing but a lumpe of corruption. And ſo, whatſoeuer they bee, bee they neuer ſo well deſcended, or neuer ſo well qualified, they haue in them by nature the ſame ſeedes of ſinne that others haue. The reaſon and ground of this truth is this:

Iohn.3.6.

Epheſ.5.8. Rom.7.5.

Reaſon.

All men doe equally from *Adam* partake of the nature of man, and are all alike the children of vvrath; and therefore there is in all and euery one by nature, the ſame ſeedes of ſinne, and the ſame peruerſneſſe of nature; indeed the corruption of nature doth not breake out in all naturall men alike, becauſe it is limited and kept in by the hand of God, and by reſtrayning grace; and men are kept from breaking out into ſome notorious foule ſinnes, by good education, by vvholſome Lawes of men, by their owne naturall temper, and conſtitution of bodie, and the like.

Vſe.

Men are not to pride themſelues in a conceit of goodnes and excellency of their nature.

But yet this remaines a truth, that be men neuer ſo well deſcended, or neuer ſo well qualified, they haue in them by nature the ſame ſeedes of ſinne that others haue: and therefore let no man or woman thinke highly of themſelues, and lift vp themſelues in a conceit of goodnes and excellency of their owne natures.

It is the manner of ſome to magnifie their owne good natures, and to thinke they haue excellent natures, they are not giuen to ſuch and ſuch ſins, they thank God they are not ſo ill as others are. But let ſuch perſons know, they deceiue

deceiue themſelues; it is not the goodneſſe of their nature, but the hand of God, and his reſtrayning grace that keepes them from thoſe ſinnes that others fall into; nature in them is as corrupt in the root, as in the vvorſt men in the vvorld. And whence is it, that thou art not ſo bad as *Cain*, as *Pharaoh*, as the *Sodomites*, as *Iudas*, or the vileſt monſter in all outrage of ſinne, thou being yet in thy naturall ſtate and condition? Surely, from the hand and power of God, and from his reſtrayning grace. And therfore ceaſe thou from magnifying thine owne good nature, and bleſſe God for ſo reſtrayning thy nature, and deſire of the Lord, that as hee hath giuen thee a better tempered nature then others, and thou art not naturally giuen to ſuch foule ſinnes as others are, ſo he would be pleaſed to goe on with his mercy, and giue vnto thee his ſpeciall renuing grace, euen the ſanctifying grace of his Spirit, without which thou ſhalt neuer ſee the face of God to thy comfort.

The beſt natured man or woman in the vvorld, if they haue no more in them but the goodneſſe of nature, they ſhall goe to hell. And therefore neuer reſt, till thou finde thine heart renued by grace, and that the Spirit of God hath framed thee in ſome meaſure to the Image of Ieſus Chriſt; and that will giue thee comfort, and that will giue thee aſſurance of Gods ſpeciall loue towards thee in Ieſus Chriſt.

One thing marke wee further in the Apoſtles Propoſition; hee ſaith, *The corruption of nature taking occaſion by the Commandement, brought forth* in him (he being yet in his naturall ſtate) *all manner of concupiſcence*, euen all ſorts of euill motions and luſts, all ill motions contrary to the loue of God, and contrary to the loue of men; Hence then it is cleare,

Doctr.5. Naturall corruption hath a ſtrong working in vnregenerate perſons.

That the corruption of nature hath a maruellous ſtrong vvorking in vnregenerate perſons, it carries a ſtrong hand ouer them and in them, it carries them di-

rectly against the Commandement of God, yea, on occaſion of the Commandement, it ſtirres vp in them all manner of euill motions and luſts: no thought ſo wicked, and no luſt ſo vile, but the corruption of nature brings it forth in vnregenerate perſons, on occaſion of the Commandement of God: the Commandement of God which forbids ſinne, and is the rule of good life, and ſo ſhould worke good in men, it works no good at all in vnregenerate perſons being left to themſelues, nay it is ſo farre from working in good them, as on occaſion of that, their corruption ſtirs, and works, and brings forth in them all manner of euill.

Vſe.
Freedome of will in ſpirituall good things in vnregenerate perſons, ouerthrowne.

Where then is any place for freedome of will in vnregenerate perſons, as the Papiſts hold and teach, That men being yet in their naturall ſtate and condition, haue freedome of will in things that are ſpirituall, and truly good, and commanded of God in his Word, and that meere naturall and vnregenerate perſons may will that which is truly good? That cannot ſtand with this truth, that the corruption of nature hath ſuch a ſtrong working in vnregenerate perſons, as on occaſion of the Commandement of God, it ſtirres vp in them all ſorts of euill motions and luſts. Is it poſſible, that vnregenerate perſons ſhould haue it in their free choice to will ſpirituall good things, and to be able freely to will and chuſe that which is truly good and holy? and yet the frame of their hearts is not onely altogether euill of it ſelfe euen from the cradle, *Gen.* 8.21. the diſpoſition of their vnderſtanding, their will and their affections, with all that their hearts deuiſe, frame or imagine, is not onely wholly euill, but more then that, ſo ſtrong is the corruption of their nature, as, on occaſion of the Commandement of God, it breaks out, and ſtirs vp in them all manner of euill motions and luſts, and they are made worſe by that which ſhould be a meanes to doe them good?

Gen.8.21.

Is it poſſible there ſhould be a liberty and freedome of

of will in ſuch a miſerable bondage? No, no: it is a thing altogether impoſſible, and it is a meere fancy, and an idle conceit, to thinke that vnregenerate perſons haue freedome of will in things ſpirituall and heauenly, and can freely will that which is truly good: we are to renounce it as a groſſe Popiſh error.

Come we now to the laſt words of this Verſe, *For without the Law, ſinne is dead.* In theſe wordes as before wee ſhewed, the Apoſtle addes a reaſon to his foregoing Propoſition. The meaning of them I haue alſo giuen, as that they are thus to be conceiued: *That without the true knowledge and due conſideration of the Law of God, the corruption of nature lies, as it were, dead, it lies hid, and hath not that ſtrong and violent working, as it hath when the Law of God is knowne.* From theſe vvords thus vnderſtood, two things are offered. I will ſpeake of them in order.

Doctr. 6. Where the Law and Word of God is wanting, or not ſoundly known, there naturall corruptiō hath not that violent working in vnregenerate perſons, as where the Law and Word of God is knowne, and thorowly conſidered.

Firſt this, hence wee are giuen to vnderſtand, That where the Law of God is either wanting, or men hauing the Law and vvord of God, do not ſoundly know it, and duly conſider it, there the corruption of nature hath not that raging and violent working, and it breakes not out with that violence in vnregenerate perſons, as it doth where the Lavv and Word of God is vvell knowne, and throughly conſidered of them that be vnregenerate, being then left to themſelues. Indeed wee may not thinke, that the corruption of nature hath not a ſtrong and a powerfull working in vnregenerate perſons, vvhere the Law and Word of God is either vvanting, or is not well knowne, and duly conſidered of them. No, no: doubtleſſe is hath a ſtrong and powerfull vvorking in vnregenerate perſons, either wanting the Law and word of God, or hauing it, and yet being ignorant of it, or not duly conſidering it, the corruption of nature euen then brings forth in them moſt vile and moſt abominable fruits. The Apoſtle ſhewes it at large, *Rom.* 1. in many Verſes, as 23. 24.25.26.27.29.30.

But this is the thing that I deliuer grounded on this Text: That where the Law and Word of God is either vvanting, or men hauing it, doe not know it, or doe not at all conſider it, or but ſlenderly; there, though the corruption of nature doe ſtrongly preuaile, yet it hath not that fierce, and that raging and violent vvorking in vnregenerate perſons, as it hath vvhere the Law and Word of God is ſoundly known, and thorowly conſidered of them that be vnregenerate, they being then left to themſelues: and for this, wee haue further euidence and teſtimony of Scripture, and this may be further confirmed by ſome examples out of the Booke of God.

Ierem.36.23. To this purpoſe reade *Ieremy* 36. We there finde, that though *Iehoiakim* the King was a vvicked man, and his corrupt heart ſet him on to vvork much euill in the ſight of the Lord, yet then did his corruption rage and ſwell, and then did it breake out fiercely and violently, vvhen *Iehudi* had read before him the Roll that was vvritten from the mouth of *Ieremiah*, then the Text ſaith, Ver.23. that in his rage *he cut the Roll, and caſt it into the fire that was on the hearth, and burnt it.* Yea, then in his rage ſo great, he vvas ſo violently carried to miſchiefe, and ſet on it, as *hee ſent to take* BARVCH *and* IEREMIAH, *to clap them vp in priſon*, Verſe 26.

And thus wee reade of the people, *Ierem.*44. Though they were foule and groſſe Idolaters before, yet then were they raging mad on that ſinne, and carried after it with violence, when they heard and knew the Word of the Lord to the contrary, from the mouth of the Prophet, then they ſaid, Verſe 16.17. *The word that thou haſt ſpoken vnto vs in the Name of the Lord, wee will not heare it of thee. But we will doe whatſoeuer thing goeth out of our owne mouth, as to burne incenſe to the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done.*

And thus we reade of the people of Epheſus, *Acts* 19. their corruption ſtrongly preuailed ouer them, to the worſhip

worſhip of their goddeſſe *Diana*; yet it had not that force, that raging, and that violent working in them, till they knew the Word and Will of God to the contrary, by the preaching of *Paul*; then their corruption had a maruellous violent vvorking in them. The Text ſaith, Verſ.28. that *then they were full of wrath, and cryed out, ſaying, Great is* DIANA *of the Epheſians.* And ſo, Verſe 34. *There aroſe amongſt them a ſhout almoſt for the ſpace of two houres, of all men, crying, Great is* DIANA *of the Epheſians.* Acts 19.28.

By theſe examples not to adde more, we ſee, that howſoeuer the corruption of nature haue a ſtrong vvorking in ſuch as either vvant the Law and Word of God, or hauing it, are ignorant of it, or doe not duly conſider it, yet it hath not that fierce, that raging and violent vvorking, as it hath in them that know the Law and Word of God, and throughly conſider it; they being then left to themſelues, in them the corruption of nature rageth extreamly, and it breakes out moſt violently: and the reaſon is plaine;

Reaſon.

Such as either vvant the Law and Word of God, or are ignorant of it, the corruption of nature hath nothing to hinder the vvorking of it, it goes on ſmoothly and ſheere away, and with an euen courſe, without any interruption or diſturbance at all: but in them that know the Law and Word of God, and duly conſider it, there is that knowledge, and that conſideration to ſtop and to hinder the courſe of their corruption; and therefore in them, being left to themſelues, the corruption of nature hath a moſt fierce and a moſt violent vvorking.

Vſe.

Now this being a truth, it may ſerue to arme and ſtrengthen vs againſt amazement, and wonder, when we ſee men that know the Law, and know the Word of God, notwithſtanding to breake out into fearfull outrage in ſinne. Wee are not to maruell at mens outrage in ſinne in theſe dayes, vvherein they haue the cleare light of the Word ſhining forth to them, and they haue alſo know-

Strength againſt amazement in thoſe men that knowing the Law & Word of God, breake out into fearfull outrage of ſinne.

ledge of it: for vvhy? The Deuill now rageth more then in former times, becauſe his time is ſhort; and in men that knovv the Law and Word of God, being left to themſelues, the corruption of their nature rageth extreamly, and breaketh out moſt violently; yea, in them the corruption of nature hath a more fierce and a more violent vvorking, then in them that either vvant the Word of God, or are ignorant of it. And therefore wee are not to maruell at it, that many that liue in the cleare light of the Word of God, and where it is truly and faithfully preached, and haue knowledge of the Word forbidding ſin, are notwithſtanding moſt outrageous in ſinne, and carryed on moſt violently in a courſe of ſinne; we are not to vvonder at this. Yet in the meane time, ſuch perſons as are ſo carryed on in ſinne, are in a fearfull caſe, and it is the caſe of too many.

Are there not many that know the Word of God forbidding ſinne, yea, that know the Word of God forbidding their particular ſinnes, and haue often heard it vrged againſt their particular ſinnes of Pride, of Couetouſneſſe, of Drunkenneſſe, of Sabbath-breaking, and ſuch like; and yet the corruption of their hearts carries them on euen vvith violence and eagerneſſe, to the practice of theſe ſinnes? Surely, ſuch perſons are in a miſerable condition. They that either want the Word of God, or are ignorant of it, though they be in a miſerable taking; yet thou that knoweſt the Word of God forbidding ſin, yea, forbidding that particular ſinne, which thy corruption carries thee euen with violence, to practiſe, thy caſe is far worſe; for that is to ſinne againſt knowledge, and preſumptuouſly, yea, that is a fearfull ſtep to that vnpardonable ſinne, the ſinne againſt the holy Ghoſt, yea, that ſeales vp to thee a fearfull concluſion; if thou ſpeedily amend not, it is more then probable, that thou art in the ſtate of Reprobation, thou art a childe of diſobedience and wilfull rebellion; and therefore thou art not onely a childe

childe of wrath, as all others are by nature, but it is more then probable, that thou ſhalt neuer be receiued to mercie, and that thou art a childe of perdition.

O let all ſuch as are carried on violently in a courſe of ſinne, though they know the Word of God to the contrary, thinke on this; and if hell haue not taken hold and poſſeſſion of them, let them bethinke themſelues of ſpeedy reformation.

Now the ſecond thing offered vnto vs, in that the Apoſtle ſaith, *Without the Law, ſinne is dead*; vvithout the true knowledge of the Law, the corruption of nature lies hid, and as it vvere, dead, is this:

Doctr. 7. They that either know not the Law and Word of God, or conſider it not, haue no true touch of conſcience, in regard of inward corruption.

That ignorant perſons, ſuch as either know not the Law and Word of God, or at leaſt conſider it not as they ought, they haue no true touch of conſcience in reſpect of inward corruption, the corruption of nature lies as it were dead in them, not onely in reſpect of the working power of it, but alſo in regard of the accuſing power of it; it hath not in them that accuſing power, that it hath in thoſe that are acquainted with the Law and Word of God, the vglineſſe and grieuouſneſſe of the corruption of nature, doth not preſſe and lye heauy on the ſoules of ſuch as are ignorant of the Law and Word of God, they are not touched with the danger of it, they ſee not themſelues, in regard of the corruption of nature, vnder the curſe of God, and lyable to euerlaſting perdition. And why? Surely, becauſe they know not luſt to bee ſinne, they ſee not the corruption of nature to be ſinne, and to be a thing forbidden and condemned in the Law of God; no, though they be men of great knowledge and vnderſtanding in other things, yet they are as blinde as Beetles in reſpect of the corruption of nature, they ſee not their ignorance of God, and of his word, their hardneſſe of heart, their diſtruſt of Gods prouidence, their ſelfe-loue, their ſeeking themſelues, their owne eaſe, pleaſure, profit, and many actuall luſts of their hearts, to bee ſinnes, much

much leſſe doe they ſee the roote of thoſe luſts, the corruption of their nature, to be ſinne; and therefore they cannot be touched with the vveight of it, and with the danger of it, and finde themſelues vnder the curſe of God in regard of it.

Vſe. It is needfull that the Law of God ſhould be taught, and that men ſhould learne it.

This ſerues further to diſcouer to vs the neceſſary vſe of teaching and learning the Law of God, that it is needfull the Law of God ſhould bee taught, and that men ſhould learne it, and come to the knowledge of it. Men that are ignorant of the Law of God, or at leaſt conſider it not as they ought, they haue no true touch of conſcience in reſpect of inward corruption, the corruption of nature lyes, as it were, dead in them, euen in reſpect of the accuſing power of it, and they goe on in a deadneſſe and dulneſſe of heart, and haue no ſenſe or feeling of their inward luſts, that are ſtrong and powerfull in them: they are not humbled, they ſorrow not, they grieue not, they hang not downe their heads, in regard of inward corruption: and why? Becauſe it is not in them? No, no: but becauſe they feele it not, they haue no touch of conſcience in reſpect of it, being ignorant of the Law of God, that ſhould bring them to a true touch of conſcience, for the very corruption of their hearts, and make them ſee themſelues, in regard that they are vnder the wrath of God, and lyable to euerlaſting perdition; and therefore it is needfull that the Law of God ſhould bee taught, and that men ſhould learne it, and come to the knowledge of it; and to this purpoſe conſider but this, without knowledge of the Law of God, men can neuer come to a ſight of the corruption of their owne hearts, and without a true ſight of it, they can neuer come to be truly humbled for it, and without true humiliation for it, in ſome meaſure, they cannot come to be rayſed vp with true comfort. And therefore, as wee tender our owne good and comfort, wee are to learne the Law of God, that thereby we may come to the knowledge of the corruption

tion of our owne hearts, and may be truly humbled for it, and ſo finde true comfort in Ieſus Chriſt.

Verse 9.

For I once was aliue without the Law: but when the Commandement came, ſinne reuiued.

THe Apoſtle hauing ſaid, *Without the Law, ſinne is dead,* without the Law, ſinne lay as it were, dead, both in regard of the working, and alſo of the accuſing power of it; In this Verſe hee confirmes it by his owne example, hee giues inſtance in himſelfe, and ſhewes, that euen in himſelfe ſinne lay, as it were, dead, without the Law. That is the generall drift and purpoſe of the Apoſtle in this Verſe; and thus much is intended by him, and eaſily gathered from his words, though it be not in theſe very termes propounded.

In this Verſe wee haue laid before vs two contrary ſtates and conditions, both of the Apoſtle himſelfe, and of ſinne in regard of the Law. As firſt, that without the Law the Apoſtle was once aliue, and ſinne was then dead. In the firſt words, *For I once was aliue without the Law, and ſinne was then dead:* that is not expreſſed, but implyed. And then ſecondly, that on the comming of the Commandement, ſinne, which before was dead, reuiued, and then he died. *But when the Commandement came, ſinne reuiued, but I died.*

For I once, that is, I my ſelfe, heretofore being a Phariſie, being in my naturall ſtate, and before my conuerſion, *was aliue,* that is, ſeemed to my ſelfe to bee aliue, in mine owne conceit and opinion I was aliue. Now the life the Apoſtle here intends, is ſpirituall life, and that is put for a good and an happy ſpirituall ſtate and condition; for ſo the Interpretation.

the word (*life*) is ſometimes vſed in Scripture, for an happy ſtate and condition, as *Pſal.*34.12. *What man is hee that deſireth life?* that is, Who is it that vvould liue vvell and happily, in an happy ſtate and condition? And ſo the Apoſtles meaning, in ſaying, *I was aliue*, is this: I was in mine owne conceit and opinion in a maruellous good caſe, I thought my ſelfe, in regard of my ſpirituall ſtate and condition, exceeding vvell, and far from any danger of death and damnation: I obſerued the Law outwardly, and *touching the outward obſeruation of it, I was vnrebukeable, Philip.*3.6. and I was ſecure, my conſcience did not trouble me, nor make me afraid of Gods iuſtice and vengeance. So much is implyed in that phraſe (*I was aliue.*) *Without the Law*, that we expounded before, and ſhewed this to bee the meaning, Without the ſound knowledge and due conſideration of the Lavv of God.

Pſal.34.12.

Philip.3.6.

But when the Commandement came.] By Commandement we are to vnderſtand that Commandement beforeſpoken of, that forbids luſt and condemnes it. And the Apoſtle ſaith, that *the Commandement came*; not becauſe hee had it not before, but becauſe hee did not rightly vnderſtand it and duly conſider it; for this phraſe is oppoſed to the former, *without the Law:* and ſo the Commandement came to the Apoſtle, when he rightly vnderſtood it, and did duly conſider it. (*Sin reuiued.*) The word *Sinne* is here to be taken as before, for the corruption of nature, for inward luſt and concupiſcence, and that is ſaid to reuiue, vvhen it ſhewes forth the power of it, both in ſtirring and vvorking, and in accuſing; without ſound knowledge and due conſideration of the Lavv of God, it lay, as it vvere, dead, but on the ſound knowledge and due conſideration of the Law, it begun to ſhew forth the life of it, euen ſtrongly to ſtirre, and to vvorke, and to accuſe.

And I died.] This is oppoſed to that hee ſaid before (*was aliue.*) The meaning is this:

I.

I found my ſelfe in regard of my ſpirituall ſtate and condition, as a dead man, I ſaw my ſelfe guilty of ſinne, and ſo vnder the curſe and wrath of God, and lyable to eternall death and damnation, my conſcience accuſed mee, and made mee afraid of Gods wrath and vengeance. That is the meaning of that phraſe (*I dyed.*) Thus then conceiue we the meaning of the Apoſtle in the words of this Verſe, as if hee had ſaid,

But I my ſelfe heretofore, when I was a Phariſie, and did not ſoundly vnderſtand the Law of God, nor duly conſider it, but contented my ſelfe with an outward obſeruation of it, thought my ſelfe, in regard of my ſpirituall ſtate and condition, exceeding well, and in a maruellous good caſe, I was ſecure, my conſcience neuer troubled me, and I thought my ſelfe farre from any danger of death and damnation: but when I came to a right vnderſtanding, and due conſideration of the Commandement of God, that forbids Luſt, and condemnes it, then the corruption of my nature, the luſt of mine heart, ſhewed forth the life of it, then it began ſtrongly to worke, and to ſtirre, and to accuſe me, then I found my ſelfe, in regard of my ſpirituall ſtate and condition, in a miſerable caſe, then my conſcience accuſed mee, and terrified me, and I ſaw my ſelfe guilty of ſinne, and ſo vnder the curſe of the Law and wrath of God, and lyable to eternall death and damnation.

Here firſt obſerue we, that the Apoſtle ſaith, that when hee was a Phariſie, and had no ſound knowledge of the Law of God, nor due conſideration of it, but reſted onely in the outward obſeruation of the Law, then hee thought himſelfe aliue, hee then thought himſelfe, in regard of his ſpirituall ſtate and condition, exceeding well, and in a maruellous good caſe. Now that which was the conceit and thought of the Apoſtle, is the very conceit and thought of all natural men being ignorant of the Law of God, or not duly conſidering it: and the point hence is this,

That ſuch as are ignorant of the Law and Word of God, *Doctr. 1.*

It is the nature of ignorant persons, to please themselues in an outward conformity to Gods Law.

God, or doe not duly consider it, they please themselues exceedingly in an outward conformitie to the Law of God, and if they carry themselues orderly, and yeeld an outward conformitie to the Law, and performe outward good things, they are highly conceited of themselues, and they thinke they are in a maruellous good case, in respect of their spirituall state and condition; it is the nature of ignorant persons to blesse themselues, in respect of their outward good carriage and ciuill behauiour, and to thinke themselues, in respect of that, aliue to Godward, and without all question in Gods fauour, and farre from any danger of death and damnation. This is the conceit of all ignorant persons, euen of all such as are not well acquainted with the Law and Word of God, or doe not duly consider it. We see it here in the example of the Apostle; and to this purpose we haue other examples in the Word of God, as that of the Pharisie, *Luk.*18.11.12. we there reade, that the Pharisie giues thankes to God, that hee was not thus and thus, *That he was not an Extortioner, Vniust, an Adulterer, or as this Publican:* but hee did this, and he did that, *He fasted, and he gaue almes*, and such like. As if he had said in plaine tearmes, I thanke God, I carry my selfe orderly and well, and I doe good duties; and therefore I doubt not but that I am in a good case, and I am in the fauour of God, and I am farre from danger of death and damnation.

Mat.19.17.18.

And thus we read, *Mat.*19. that a vaunting young man comming to Christ, and demanding, *What he should do to be saued?* and Christ saying to him, *If thou wilt enter into life, keepe the Commandements.* And on his further demand, telling him which, hee further said to Christ, Verse 20. *I haue obserued all these things from my youth; what lacke I yet?* He being vnacquinted with the true sense and meaning of the Law, and resting on an outward obseruance of some Commandements, hee was highly conceited of himselfe, he thought himselfe in a maruellous good case;

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and

and vnleſſe Chriſt could tell him what hee ſhould doe more, he had done as much as would certainly bring him to heauen.

And this is the conceit of all ſuch as are vnacquainted with the Law and Word of God, or do not duly conſider it; they thinke if they liue ciuilly and yeeld onely an outward conformitie to the Law of God, and Will of God reuealed in his Word, they are in a maruellous good caſe, and they cannot be perſwaded, that they are in a bad caſe, and in any danger of death and damnation: and if you tell them that they are in danger of it, they will be ready to anſwer you, as the people did the Prophet, *Ier.* 2. 35. *They are guiltleſſe, and they feare no ſuch danger.* And to ſay with the Church of Laodicea, *Reuel.* 3. 17. that *they are rich; and they are maruellous well, and in good caſe.* And why? Surely, the reaſon of it is this:

Ier. 2. 35.

Reuel. 3. 17.

Reaſon.

Men are ready to ſoothe vp themſelues; and to thinke well of themſelues; that is naturall in euery one; and men being ignorant of the Law of God, men being vnacquainted with the perfection of the Law, as that the Law of God requires exact and perfect holineſſe and righteouſneſſe aſwell inward as outward, and imagining that the Lavv requires no more but an outward obſeruance and performance of good duties, being not able to ſee the depth and length of the Law of God; hereupon it comes, that men yeelding an outward conformity to the Law, and carrying themſelues orderly in the world, they bleſſe themſelues, and thinke they are well and in very good caſe; and when they are in the worſt caſe of all, they thinke themſelues in the beſt.

Vſe 1. Whence it is that the Papiſts pleaſe themſelues in their outward obſeruances.

This being a truth, in the firſt place it diſcouers whence it is that the Papiſts doe ſo pleaſe themſelues in their outward performances, and their outward obſeruances: they bleſſe themſelues, if they ſay ouer ſo many Creedes, and ſo many *Pater noſters*, and do ſuch and ſuch good works, yea, they thinke that the very doing of ſuch and ſuch works,

works, merits at the hands of God, and that no leſſe, then the reward of eternall life. Poore ſoules! they deceiue themſelues in their owne conceit; and here is the cauſe of their miſconceit, they are ignorant of the Law of God, or at leaſt conſider it not as they ought, they either know not, or they conſider not the ſtrict iuſtice of the Lavv of God, that it requires exact and perfect holineſſe, aſwell of heart as of life, and a perfection of loue both to God and Men: this they are either ignorant of, or they conſider it not.

Vſe 2. Whence it is, that men pleaſe themſelues in their ciuill carriage.

To come to our ſelues; Is it ſo, that ſuch as are ignorant of the Law and Word of God, or doe not duly conſider it, they pleaſe themſelues exceedingly in an outward conformity to the Law, and if they carry themſelues orderly and ciuilly, they thinke they are in a maruellous good caſe, in regard of their ſpiritual ſtate and condition? By this then we may eaſily ſee, vvhence it is that men are ſecure, and pleaſe themſelues in their ciuill carriage, and their outward conformity to the Lavv of God, and think, that in regard of that, they are in a maruellous good caſe, yea, that they are in the fauour of God, and free from danger of death and damnation.

Surely, hence it is, they are ignorant of the Law and Word of God, or at leaſt, they conſider it not as they ought, they carry themſelues ciuilly in the vvorld, and they doe good things, and becauſe they are ignorant of the Law of God, or doe not conſider, what that requires at their hands, therefore they thinke themſelues aliue to Godward and in very good caſe, yea, you ſhall hardly perſwade them that their caſe is miſerable, and that they are in danger of hell and damnation: deale with them, and tell them their caſe is fearfull and damnable; and they thinke it ſtrange, and you bring ſtrange things to their eares. What, they in a bad caſe? they in danger of hell and damnation? Surely no, it cannot be; they thank the Lord, they carry themſelues orderly and ciuilly, and none

none can iuſtly taxe them with any foule crime, they doe no man wrong, they pay euery man his owne: and therefore ſay what you will, you ſhall neuer make them beleeue that they are in a bad caſe, that they are in danger of hell and damnation.

Thus thouſands in the world are conceited of themſelues, not knowing, or at leaſt, not conſidering vvhat the Law and word of God requires at their hands; they bleſſe themſelues in their ciuill carriage,, and their outvvard conformitie to the Law of God; and ſo, poore ſoules, they deceiue themſelues, and they are in a miſerable taking, and indeed their caſe is farre more miſerable, becauſe they ſee not their miſerie, and they are hardly brought to take notice of it: it is an harder matter to bring a ciuill man or woman to a ſight of their miſery, then a Swearer and a Ruffian: for why? They take themſelues to be in a bleſſed caſe, they thinke all is well with them, and they are ſuch as Chriſt ſpeakes of, *Luke* 15. 7. They thinke they are iuſt, and in the fauour of God, and they need no repentance; and ſo they goe on in a blockiſhneſſe, and without all true ſenſe and feeling of their ſinnes; and they are like to a man that is dangerouſly and deadly ſicke, and feeles not his ſickneſſe, and ſo neglects the meanes of his recouery, and dyes without remedie. So they are dangerouſly ſicke in their ſoules, and they feele it not, and they goe on, neglecting the meanes of their good, and ſaluation of their ſoules; and ſo their caſe is miſerable, yea, I dare bee bold to ſay, either God ſaith not true in his Word (which were blaſphemie once to thinke) or elſe ſuch as reſt in their ciuill carriage and behauiour, and thinke all is well with them, are in a miſerable caſe: for marke what Chriſt ſaith, *Matth.* 5. 20. *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, yee ſhall not enter into the Kingdome of heauen.* Luke 15.7.

Now what was the righteouſneſſe of the Scribes and

Phariſies? Surely, an outward conformitie to the Law of God, and for that, they were admired, and in reſpect of that, held as petie Angels; and yet Chriſt ſaith, Except our righteouſneſſe exceed them, we ſhall neuer enter into the Kingdome of heauen. And therefore take notice of thy miſerable ſtate and condition, thou that pleaſeſt thy ſelfe in thy ciuill carriage, and thinkeſt all is vvell with thee. It is through ignorance of the Law and vvord of God: or becauſe thou conſidereſt not vvhat the Lord requireth of thee in his Word, and thou doeſt but dreame that thou art aliue to God-ward; when God awakens thee, thou ſhalt finde thy ſelfe in a miſerable caſe: and therefore take notice of it now in time, and know that God in his Word, requires of thee conformitie to his Law and Word, as well inward as outward, and that thy doing of outward good things, comes from a ſanctified ſoule, and proceeds out of a pure heart, good conſcience, and faith vnfained, and that they be done in conſcience and obedience to the Commandement of God, and with a deſire to pleaſe him, and vvith a due reſpect to his glorie.

In the next place, obſerue we the manner of ſpeaking, the phraſe and forme of ſpeech here vſed by the Apoſtle. Hee ſaith, *I once was aliue without the Law.* And againe, that the *Commandement came to him* (and *when the Commandement came*) not meaning that hee vvas altogether without the Law, or that the Law was altogether abſent from him, (for hee had the Law, and vvas inſtructed in it at the feete of *Gamaliel*, *Acts 22. verſ. 3.*) but his meaning is this, that hee vvas in former time vvithout the ſound knowledge and vnderſtanding of the Law, and did not duely and throughly conſider it, the Law came to him vvhen he ſoundly vnderſtood it, and did duly conſider it.

Acts 22.3.

Now the Apoſtle ſetting out his want of ſound knowledge, and due conſideration of the Law of God, vnder

this phraſe and forme of ſpeech, *He was without the Law:* and againe, *His ſound knowledge and through-conſideration of the Law,* vnder this forme of ſpeech, *The Commandement came to him,* vvee are giuen to vnderſtand thus much:

That men are as without the Law and vvord of God, and as if they had not the Law and word of God, though they heare the ſound of it in their eares, vvhen they doe not rightly vnderſtand it, and duely conſider it; ſuch as heare the Law and Goſpell, euen the vvhole vvord of God, and haue it ſounding in their eares, and doe not rightly vnderſtand it, and duely conſider it, ſo as they feele the proper and powerfull effect and working of it in themſelues for their humiliation and comfort; it may be truly ſaid of them, that they are as without the vvord of God, they are as if they had not the vvord of God at all; as one that is blinde, may be ſaid to be without the light of the Sunne, though the Sunne ſhine moſt clearely round about him, and the beames of it fall on his eyes; and as a man that hath riches, and yet hath not the vſe of them, nor any further profit of them, then the beholding of them with his eyes, *Eccleſ.*5.10. may be ſaid to be as without riches, and as if hee had no wealth at all. So they that haue the word of God, and they heare it, they reade it, and it may bee haue ſome generall and confuſed knowledge of it, and yet haue not the right and ſound vnderſtanding of it, and doe not throughly conſider it, ſo as they feele the power and working of it in themſelues to their humbling and ſtrengthning; certainly they are as without the word of God, as if they had it not at all.

*Doctr.*2. Men are as without the Law and word of God, though they heare the ſound of it, when they doe not rightly vnderſtand it and duly conſider it.

To this purpoſe marke what the holy Ghoſt ſaith, *Heb.* 4.2. *The Word that they heard, profited them not, becauſe it was not mixed with faith in thoſe that heard it.* The meaning is this, Becauſe the Iewes, in the time of the old Teſtament, did not ſoundly vnderſtand the word of God, the

Gospell that they heard, and did not mingle it with faith, because they did not so throughly and duly consider it as they ought, euen till they came to feele sweetnesse and comfort of it in themselues; therefore it was fruitlesse, it was vnprofitable to them, and they were as without the word of God, and as if they had neuer had it at all.

Isai. 28. 9. We read, that the Prophet contesteth with the people, and blames them exceedingly, that though the Lord had sent his Word vnto them by his Prophets, and they had heard it, yet they had no sound knowledge and vnderstanding of it, and he saith, in that regard they were as Babes, and the preaching of it had done them no more good, then as if it had beene preached to yong Infants: and so it was with them, as if they had been without the preaching of it, and as if they had neuer heard it at all. *Whom*, saith the Prophet, *shall he teach knowledge? and whom shall he make to vnderstand the things that he heareth? Them that are weaned from the milke, and drawne from the brests?*

2 *Tim.* 2. The Apostle hauing exhorted *Timothie* constantly to vndergoe the labours of his calling, and the troubles and afflictions attending on it, *Vers.* 7. he saith, 2 Tim. 2. 7. *Consider what I say, and the Lord giue thee vnderstanding in all things.* As if hee had said, All that I haue said, is nothing worth, it is as if I had neuer spoken it, and as if thou hadst neuer heard it, vnlesse thou rightly vnderstand it, and duly consider it, to make thy profit and benefit of it: and therefore vnderstand me aright, and consider what I say, and the Lord giue thee that thou mayest both rightly vnderstand, and wisely consider what I haue said, that may be fit for thy good.

Iob. 5. 39. Wee finde, that Christ enioynes a diligent Search of the Scripture, that men should againe and againe search into the Scriptures; for so the word signifieth: and neuer rest till they find out the right sense and meaning

meaning of them, and bee able to make a right vse of them to themselues. Christ knowing well, that if men doe not so vnderstand the Word, and if they be not able so to make vse of it, they are as if they were without the Word, and as if they had it not at all. And the reason of it is this:

Reason.

Howsoeuer the vvord of God be in it selfe the vvill and wisdome of God reuealed; yet it is not so to them that doe not rightly vnderstand it, and rightly apply it. The word of God, mis-vnderstood, or mis-applyed by any man, it is not the Word of God to him; though in it selfe it be, yet to him it is not the word of God, but his owne fancie, and his owne conceit. And therefore this must needs be held as a certaine truth, that men are as without the word of God, though it sound in their eares, and they haue some generall knowledge of it, when they doe not rightly vnderstand it, and duly consider it, so as they feele the proper effect and working of it in themselues.

Vse.

This being a truth, the vse of it is for instruction: It must teach vs not to content our selues with the hearing of the word of God, and the reading of it, though wee doe often both heare and reade it, and with some generall knowledge of it; but wee must labour for a further matter, euen for a right vnderstanding of the word of God, that wee may be able duly to consider it. And herein many deceiue themselues; they rest only in the hearing of the Word, and content themselues with some generall knowledge, they know onely the outward face and sentence of the Word, and they are able to repeate it, but they haue no sound knowledge of it, they are not acquainted with the inward purpose and meaning of the holy Ghost in it. Poore soules! whosoeuer they be that thus doe, they deceiue themselues, and they are as without the word of God, and as if they had it not at all, yea, on them is verified that heauie and fearefull threatning

We must not rest in the hearing, reading, and generall knowledge of the word of God.

and iudgement denounced, *Isai.6.9. They heare, and doe not vnderstand, they see, and doe not perceiue.* Which is a most heauy iudgement of God, worse then famine, plague or any other outward calamitie: For that is a iudgement of God on the soule.

Let vs not then content our selues with the hearing or reading of the word of God, and with a generall knowledge of it, but labour we for the right vnderstanding of it, and let vs neuer rest till we come to a right vnderstanding of the word of God, and be able duely to consider it, yea, so, as we feele the proper effect and working of it in our selues.

Quest. How is that, may some say? when doe we rightly vnderstand the word of God, and duely consider it, so as we feele the proper effect of it in our selues?

Answ. To this I answer: vvhen vve are vvrought on and affected according to the subiect matter of the Word, vvhen the terrours of the Word doe cast vs downe, and truly humble vs, and the comforts of it doe raise vs vp againe with true and sound comfort. For example; when the Law of God brings vs to a sight of our sinnes, euen of our particular sinnes, and to see our selues vnder the curse of the Law, and vnder the wrath of God, and at the very gates of hell, in respect of our sinnes: And the Gospell, that againe raiseth vs vp with comfort touching remission of our sinnes, peace of our consciences, our adoption through Christ to bee the Sonnes of God, and it fills our hearts with ioy vnspeakable and glorious, euen with ioy in the holy Ghost. And this wee are to labour for, and let vs neuer rest, till vve finde this in our selues: Labour wee to find our selues truly humbled by the Law of God; and then raised vp againe with true and sound comfort by the Gospell, and to feele the sweetnesse and comfort of it in our owne soules, yea, let vs neuer rest, till wee be able to finde the comfort of it in time of trouble and distresse; for the most vvicked vvill seeme to finde com-

comfort in the Goſpell in the time of health, and in the time of proſperitie; but let vs neuer reſt, till we be able to ſay with *Danid, Pſal.*119.50. *It is my comfort in my trouble: for thy promiſe hath quickened me.* Then indeed we rightly vnderſtand it, and we feele the proper effect of it in our ſelues: and to helpe vs forward in this, conſider we briefly theſe two things:

Firſt, nothing is able to yeeld vs true comfort in time of trouble and diſtreſſe, but onely the word of God; and if we be not able to comfort our ſelues out of the word of God in our troubles, wee either grow impatient, or wee become deſperate, or vvee flye to vnlawfull meanes: for indeed if men know not God in his Word, they know not his Mercy, they know not his Truth, his Loue and his Goodneſſe; and how then can they poſſibly be comforted in their troubles?

Againe, conſider vvee, that Prayer brings a feeling of comfort, and the Sacraments a ſealing vp of comfort, but it is onely of that comfort wee haue in the word of God: If vvee haue no comfort in the vvord of God, Prayer brings no feeling of any true comfort, the Sacraments ſeale vp nothing to vs, but Iudgement and damnation. If wee deſire to finde true comfort in time of trouble and diſtreſſe, and would haue Prayer to bring vs to a feeling of true comfort, and the Sacraments to ſeale vp true comfort in our owne ſoules: let vs not content our ſelues with the hearing or reading of the word of God, and with a generall knowledge of it, but labour we, and neuer let vs reſt, till wee come to a right vnderſtanding of the Word, and that wee be able duely to conſider it, and that vvee feele the proper effect of the Law in our owne hearts, to the humbling of vs for our ſinnes: and the Goſpell raiſing vs vp with true comfort, yea, that wee are able to finde comfort in the Goſpell in time of our greateſt trouble and diſtreſſe, then we rightly vnderſtand and duely conſider it: and if it be not thus with vs, wee

are as without the Word of God, and as if wee had it not at all.

Note we further, the Apoſtle ſaith, *When the Commandement came*; meaning, that Commandement that forbids Luſt, and condemnes it; when hee came more narrowly to looke into that Commandement, and more duly to conſider it; thereby intimating, that in former times he did not ſo narrowly looke into that Commandement, nor ſo throughly conſider it as he ought. And hence we are taught,

Doctr.3. We are carefully to conſider euery commandement of God.

That we are carefully to conſider, and to looke into all and euery commandement of God, euen to conſider one Commandement of God as well as another, and all of them together; for indeed *he that breakes one Commandement, is guiltie of all, Iam.2.10.* And there is the ſame Lawgiuer of one Commandement, as well as of another; hee that ſaid, *Thou ſhalt not commit adultery*, as it followeth, *Verſ.11.* ſaid alſo, *Thou ſhalt not kill, &c.* And the leaſt breach of any Commandement, is a ſinne againſt God, euen againſt the infinite Maieſty of God, and ſo deſerues the wrath of God and euerlaſting perdition.

Vſe. They deceiue themſelues, that looke to ſome of the Commandements, and not vnto the other.

And therefore wee are carefully to conſider all and euery Commandement of God, and to looke to one Commandement as vvell as to another: and therefore they deceiue themſelues, who looke to ſome of the Commandements, and not to the other, and are carefull to auoid the breach of ſome Commandements, and not of the other.

Art thou no Theefe, no Murderer, no Adulterer, no Swearer, and ſuch like? and yet art thou a Sabbathbreaker, or the like? thou deceiueſt thy ſelfe: thou canſt find no true comfort in ſo doing. *Dauid* ſaith, *Pſal.119.6. Hee ſhould not be confounded, when hee had reſpect to all the Commandements of God.* Thus muſt vvee doe, vvee muſt haue reſpect to all the Commandements of God, and we muſt be carefull to obey God in all his Commandements, other-

otherwiſe we ſhall finde no true comfort nor peace to our owne ſoules.

Now further, in that the Apoſtle ſaith, that whereas before without the Law he thought himſelfe aliue, and on the comming of the Commandement ſinne reuiued, and he dyed, his meaning being this, that when he came to a true vnderſtanding of the Commandement of God that forbids luſt, and more throughly to conſider that Commandement, then the corruption of his nature ſhewed forth the life of it, it began then to ſtirre, to worke, and to accuſe him, and then he found himſelfe, in reſpect of his ſpirituall ſtate, as a dead man, he ſaw himſelfe guiltie of ſinne, and ſo vnder the curſe of the Law. Hence wee are giuen to vnderſtand thus much:

That the ſound knowledge and due conſideration of the Law of God, brings men to a ſight of inward corruption, it makes men ſee that corruption in themſelues they ſaw not before, and it makes that to accuſe them and to condemne them; ſuch as carry themſelues ciuilly and orderly, and are of ciuill carriage and good behauiour, if ſo be they looke into the Law of God, and duely conſider that, and compare themſelues with that, they ſhall ſee themſelues vile wretches, and they ſhall ſee their ſoules polluted and defiled with many foule and groſſe ſinnes which they ſaw not before their carefull looking into the Law of God, and their due conſideration of that, will bring them to a ſight of many foule hidden corruptions, and to a ſight of ſuch ſinnes as they ſaw not before.

Doctr.4. Sound knowledge of the Law of God, brings men to a ſight of inward corruption.

Thus it was with the Apoſtle, when hee had no ſound knowledge and due conſideration of the Law of God, he thought himſelfe aliue, and in very good caſe, but when hee came more narrowly to looke into the Law of God, and throughly to conſider that, then hee ſaw the filthineſſe and corruption of his owne heart; then hee ſaw himſelfe guiltie of ſinne, which before hee had no ſight

ſight of, then the luſt of his heart ſhewed forth the life of it, both in ſtirring and working, and in accuſing, his conſcience was then touched vvith that vvhich neuer troubled him before.

And thus we reade of the Iewes, *Acts* the ſecond, before *Peter* preached to them, they were ſecure, they had no manner of inward touch of conſcience for that foule ſinne of crucifying Chriſt the Lord of life: no, it is ſaid,
Acts 2.13 *Verſ.13. They mocked at* PETER *and others, and ſaid they were full of new wine.* But when *Peter* preached to them the Law, and laid before them the word of God diſcou-
ring their ſinne, and they heard it, and did ponder o
Verſe 37. and throughly conſider it, then, the Text ſaith, *Ve*
They were pricked in their hearts, and ſaid vnto PET
the other Apoſtles, Men and brethren, what ſhall we d
they were brought to a ſight of that ſinne wh
ſaw not before, and the ſight of it did amaze th
ſmite their hearts vvith bitter vexation.

1 Cor.14.24,25 And hence it is, that the Apoſtle ſaith, 1 *Cor.*14.
that the vvord of God diſcouering ſinne, being
preached, the ignorant man and vnbeleeuer, one t
hath no ſight of the hidden corruption of his owne heart, hearing it, and duly conſidering it, he findes his ſinne rebuked, his conſcience iudged, and the ſecret corruption of his heart made manifeſt, and hee comes to ſee that in himſelfe, vvhich he ſaw not before, he is rebuked, and ſo the ſecrets of his heart are made manifeſt: And indeed the reaſon of it is this,

Reaſon. The Law of God being the perfect rule of righteouſneſſe, and requiring exact and perfect obedience to Gods will, reuealed as well in mans nature, as in his actions, and forbidding the contrary, it is as a glaſſe that vvill plainly ſhew vvhat men are both vvithin and vvithout, vvhat they are both in their hearts and in their liues, and that vvithout flattery and vvithout partiality: and therefore it muſt needs be a truth, that if men ſoundly vnderſtand,

and

and duely conſider the Law of God, it vvill certainely bring them to a ſight of inward corruption, and make them ſee that corruption in themſelues vvhich they ſaw not before; and, if men carefully looke into the Law of God, and compare themſelues vvith that, they ſhall ſee their ſoules filthy, and defiled vvith many foule and groſſe corruptions and ſinnes vvhich they ſaw not before.

Vſe 1. Whence it is that many ſee not the inward corruptions of their owne hearts.

By this, in the firſt place we may eaſily ſee, whence it is that many in the world ſee not the inward luſts and corruptions of their owne hearts, their hearts abound with many groſſe corruptions and luſts, and they are full of en- of pride, of couetouſneſſe, they are ſelfe-conceited, are earthly-minded, they are ſet on the world and things of it, euen to ſeeke their owne eaſe, pleaſure, and the like, and they ſee not theſe corruptions and their conſciences are neuer troubled with them, they htly vnder the burden, and why? Surely, here is the of it, they doe not ſoundly vnderſtand the Law of , at leaſt, they conſider it not as they ought, they ne- lay their hearts to the rule, euen to the Law of God; and that is the cauſe that they ſee nor the foule and groſſe corruptions of them. And hence it is, that ſuch perſons as moſt carefully looke into the Law of God, and moſt duly compare themſelues with that, doe moſt of all others ſee their owne inward corruptions, and are moſt of all humbled vnder the waight of them.

The vvorld thinkes, that ſuch as they call Puritans, hold themſelues pure and free from ſinne. But (alas) they are deceiued, they, of all others, doe moſt of all ſee their owne inward corruptions, and doe moſt of all grone vnder the burden of them, they ſee the vanitie of their mindes, the rebellion of their vvills, and that their affections are exceedingly diſordered, and they haue much adoe with their owne hearts, and they often complaine of their ſinfull infirmities, and why? Becauſe indeed they ſoundly

ſight of, then the luſt of his heart ſhewed forth the life of it, both in ſtirring and working, and in accuſing, his conſcience was then touched vvith that vvhich neuer troubled him before.

And thus we reade of the Iewes, *Acts* the ſecond, before *Peter* preached to them, they were ſecure, they had no manner of inward touch of conſcience for that foule ſinne of crucifying Chriſt the Lord of life: no, it is ſaid, Acts 2.13. *Verſ.13. They mocked at* PETER *and others, and ſaid they were full of new wine.* But when *Peter* preached to them the Law, and laid before them the word of God diſcouering their ſinne, and they heard it, and did ponder on it, and throughly conſider it, then, the Text ſaith, Verſe 37. *Verſ.37. They were pricked in their hearts, and ſaid vnto* PETER *and the other Apoſtles, Men and brethren, what ſhall we do?* Then they were brought to a ſight of that ſinne which they ſaw not before, and the ſight of it did amaze them, and ſmite their hearts vvith bitter vexation.

1 Cor.14.24,25 And hence it is, that the Apoſtle ſaith, 1 *Cor.*14.24,25. that the vvord of God diſcouering ſinne, being truly preached, the ignorant man and vnbeleeuer, one that hath no ſight of the hidden corruption of his owne heart, hearing it, and duly conſidering it, he findes his ſinne rebuked, his conſcience iudged, and the ſecret corruption of his heart made manifeſt, and hee comes to ſee that in himſelfe, vvhich he ſaw not before, he is rebuked, and ſo the ſecrets of his heart are made manifeſt: And indeed the reaſon of it is this,

Reaſon. The Law of God being the perfect rule of righteouſneſſe, and requiring exact and perfect obedience to Gods will, reuealed as well in mans nature, as in his actions, and forbidding the contrary, it is as a glaſſe that vvill plainly ſhew vvhat men are both vvithin and vvithout, vvhat they are both in their hearts and in their liues, and that vvithout flattery and vvithout partiality: and therefore it muſt needs be a truth, that if men ſoundly vnderſtand,

and

and duely conſider the Law of God, it vvill certainely bring them to a ſight of inward corruption, and make them ſee that corruption in themſelues vvhich they ſaw not before; and, if men carefully looke into the Law of God, and compare themſelues vvith that, they ſhall ſee their ſoules filthy, and defiled vvith many foule and groſſe corruptions and ſinnes vvhich they ſaw not before.

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ſoundly vnderſtand the Law of God, and duely and throughly conſider it, and that brings them to a ſight of inward corruption, and makes them ſee thoſe corruptions and ſinnes in themſelues, which the world takes no notice of. And they find it true in themſelues, that *Salomon* ſpeakes, *Prou.* 20. 9. *Who can ſay, I haue made mine heart cleane, I am cleane from my ſinne?* that is, I am without all reliques of naturall corruption. They finde themſelues vile wretches, in regard of their ſinnes, becauſe they looke narrowly into the Law of God, and compare themſelues with it..

Vſe 2. How men may come to know themſelues what they are within as well as without.

And ſo for a ſecond vſe of this doctrine. Is it ſo, that ſome vnderſtanding and due conſideration of the Law of God will certainely bring men to a ſight of inward corruption, and make them ſee that corruption in themſelues which they ſaw not before? Surely then, if vvee would know our ſelues vvhat vvee are as well vvithin as without, and not deceiue our ſelues, nor pleaſe our ſelues in a falſe conceit, we muſt looke our ſelues in the glaſſe of Gods Law. If thou wouldeſt bee acquainted with thine owne heart, and willingly ſee the hidden corruption of it, euen that which thou ſeeſt not in thy ſelfe, and as yet neuer troubled thee, then bring thine heart to the rule, the Law of God, and compare thy ſelfe with that, and that will certainely diſcouer to thee the foule and vgly face of thine owne heart, and let thee ſee that there is nothing but vanitie in thy minde, rebellion in thy will, and a confuſed diſorder in all thy affections; that there is nothing in thee of thy ſelfe, but the vgly ſhape of the Deuill, and that will driue thee from ſelfe-loue, and ſelfe-liking, and out of all conceit of thy ſelfe, yea, it will make thee not only deny thy ſelfe, as Chriſt commands, but euen to abhorre thy ſelfe, repenting in duſt and aſhes, as *Iob* did, *Iob* 42. 6. Yea the more narrowly thou looke ſt into the Law of God, and the more thou doeſt compare thy ſelfe with that, the more vile thou wilt ſee thy ſelfe, and the more

more will the filthineſſe and corruption of thine heart appeare to thee. And therefore if thou deſire to be throughly acquainted with thine owne ſelfe, and wouldeſt ſee as well what is within thee, as without thee, that thou maiſt be truly humbled for thy corruptions and ſinnes of thine heart, as well as thy life, which is the onely way to true comfort and peace of conſcience: then labour for ſound vnderſtanding of the Law of God, and duly and throughly conſider that, and compare thy ſelfe with that; that is the way to bring thee to that thou deſireſt.

Further obſerue wee, that the Apoſtle ſaith, *When the Commandement came, ſinne reuiued*, and not onely ſo, but he addes, *That he dyed*, the Commandement of God being ſoundly vnderſtood, and duely conſidered of him, the corruption of his heart, which before lay hid, began ſtrongly to accuſe him, and then he ſaw himſelfe guiltie of ſinne, which before he ſaw not, and not onely ſo, but thereupon alſo he found himſelfe, in regard of his ſpirituall condition, in a miſerable caſe, as a dead man, vnder the curſe of the Law and wrath of God, lyable to eternall death and damnation. Hence vvee are plainely taught,

That the Law of God doth not onely diſcouer ſinne, and make men to ſee their ſinnes, but it ſerues alſo to kill men, and to make them as dead men, in regard of their ſinnes; it ſhewes men their ſinnes, and it makes men ſee and feele themſelues as dead men, and in a moſt wretched caſe, by reaſon of their ſinnes: the Law of God diſcouers to men their ſinnes they ſaw not before, and withall on a true ſight and feeling of them, it ſtrikes them as it were dead, it workes in them terror, and feare, and dread, and amazement, and a fearefull expectation of Gods wrath and vengeance, and ſo they are as dead men while they liue: and hence is the Law called *a killing Letter*, 2 *Cor.*3.6. and *the miniſtration of death*, Verſe 7. *the miniſtery of condemnation*, Verſe 9. Yea, hence it is ſaid to be *the*

Doctr. 5. The Law of God diſcouers to men their ſinnes, and their wretchednesſe, by reaſon of them.

2 Cor.3.6,7. 9.

1 Cor.15.56. *the ſtrength of ſinne,* 1 *Cor.* 15. 56. it not only makes ſinne knowne, but it giues ſtrength to it, to accuſe and to condemne; and ſo it is the ſtrength of ſinne. *Gal.*3.21. the Apoſtle ſaith, *The Law is a Schoole-maſter to bring men to Chriſt.* How doth the Law as a Schoole-maſter bring men to Chriſt? Surely thus; it ſhewes them their ſinnes, and withall, it wounds their hearts, and fills them with terror and feare, and a fearefull looking for of the wrath of God, and ſhewes them no remedie in it ſelfe; and ſo it driues them from it ſelfe to Chriſt: and thus the Law makes men ſee and feele themſelues as dead men, and in a moſt miſerable caſe in regard of their ſinnes; the reaſons of it are theſe:

Galath.3.21.

Reaſon 1. Firſt, the Law both diſcouers ſinne, and what ſinne alſo deſerues, it makes men both ſee wherein they offend God, and what the offence of God alſo deſerues, euen the curſe of God, and wrath of God, and euerlaſting deſtruction both of body and ſoule. And againe,

2 Secondly, it makes the conſcience accuſe for ſinne, and to apprehend the wrath of God for ſinne; and therefore it makes men, on the true ſight and feeling of their ſinnes, to ſee and feele themſelues in a moſt miſerable caſe, and euen as dead men, though they be yet aliue: and this is to be obſerued of vs.

Vſe 1. Difference between the Law and the Goſpel, in regard of the effect of them diſcouered. It ſerues firſt, for the vſe of it, to diſcouer to vs a manifeſt difference betweene the Law and the Goſpell, in regard of the effect and working of them: the Law workes terrour, feare and dread; and the Goſpell, that workes comfort, ioy, and peace: the Law diſcouers ſinne, and what ſinne deſerues, and vvounds the ſoule, and vvorkes Legall Repentance, properly called Penitence, or Contrition, which differs from Euangelicall Repentance, that Repentance that is wrought by the Goſpell, which is a turning from ſinne, to God, or a through change of the purpoſe of heart, and courſe of life, from euill to good, as the Law differs from the Goſpell; and this is that that deceiues

deceiues ſome, they cannot diſtinguiſh betweene theſe two, they cannot put a difference betweene Penitence or Contrition, which is the effect of the Law, and Repentance or turning from ſinne, to God, or a through change of the purpoſe of heart, and courſe of life, from euill to good, which is the proper effect of the Goſpell; and ſo they deceiue themſelues.

Difference betweene Penitence and Repentance.

"Penitence or Contrition may be, and is many times "in the reprobate; it was in *Cain* and in *Iudas*, they were brought on the ſight and feeling of their ſinnes, to ſee and feele themſelues in a miſerable and deſperate caſe, and were filled with terror, and feare, and amazement, and a fearefull expectation of Gods vvrath and vengeance: but Repentance properly taken, is neuer found in any but true beleeuers: In them onely is found a turning from ſinne, to God, and a through change of the purpoſe of the heart, and courſe of life, from euill to good; and that is the proper effect and vvorke of the Goſpell.

Note.

For further vſe of the point. Is it ſo, that the Law of God makes men, on the ſight and feeling of their ſinnes, to ſee and feele themſelues in a miſerable caſe, euen as dead men, while they are yet aliue? Is this the proper effect of the Law? Let vs then looke, that we finde this effect in our ſelues, on the ſight of our ſinnes; when we are brought to a ſight of our ſinnes, let vs looke that we finde our ſelues as dead men, and as it were at the very gates of hell. It is a dangerous thing when a man is touched by the word of God, and his ſinnes are diſcouered by the miniſtery of the Word, then to ſet a good face on the matter, and to bite in all tokens of Repentance and Contrition, becauſe he would not ſeeme to be touched with the Word, or that the Word came ſo neare him. They that thus harden their hearts, are in danger neuer to repent. Theſe two goe together, *Rom.2.5. Thou, after thine hardneſſe, and heart that cannot repent, heapeſt vnto thy ſelfe wrath*

Vſe 2. What we are to finde in our ſelues, on the ſight of our ſinnes.

wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God. And therefore take we heed of this. I will here ſtand a while to ſhew the varietie of acceptation of the word *(Repentance)* in Scripture. How it is taken diuers wayes in the Booke of God, which ſome not diſcerning, or not obſeruing, deceiue themſelues.

And firſt we find, that the word *(Repentance)* is ſometimes taken only for griefe of heart or mind, in reſpect of things done amiſſe, in reſpect of ſome euill committed; it ſignifieth only ſorrow, anguiſh, and vexation of heart and ſoule, and that the hart is diſpleaſed for ſome thing done, which is called Contrition of heart. Thus it is taken, *Marke* 1.15. where Chriſt ſaith, *Repent and beleeue the Goſpell:* that is, Be humbled, be ſory for your former wicked liues, and let your hearts be grieued and broken in you for your ſinnes paſt, and beleeue the Goſpell.

Thus alſo is it taken, *Luke* 10.13. *They had a great while agone repented, ſitting in ſack-cloth and aſhes:* that is, They had long ſince bin humbled and grieued for their ſinnes, and had teſtified their ſorrow, by ſitting in ſacke-cloth and aſhes. *Acts* 8.22. *Repent therefore of this thy wickedneſſe:* that is, Be humbled, and let thine heart be grieued for this thy wickednеſſe. So, 2 *Cor.*12.21. *I feare,* ſaith the Apoſtle, *when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned alreadie, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue committed:* that is, They haue not bewailed, grieued and ſorrowed for it. *Ier.*8.6. *No man repented of his wickednеſſe, ſaying, What haue I done?* that is, No man was diſpleaſed with himſelfe, and no man ſaid, Alas, what haue I done? And ſo in many other places we finde, that Repentance is taken for ſorrow, griefe, and vexation of heart for things done amiſſe, and for the breaking of the heart. Thus *Hebr.* 6. 1. and thus it is ſaid that *Iudas* repented, *Matth.* 27. 3. Did *Iudas* repent? did hee turne from his ſinne to God? Nay rather, he

hee ran from God, hee was full of horror, feare, anguiſh, and griefe, hee was ſory for that hee had done, and ouerwhelmed with horror.

Againe, the word (*Repentance*) ſometimes in Scripture ſignifies not onely contrition of heart, but it compriſeth alſo vnder it the whole conuerſion of a ſinner, and it ſignifies both contrition and ſorrow for ſinne, and faith in Chriſt, and a thorow turning from ſinne to God. Thus *Mar.*1.4. It is ſaid, *Iohn* preached the baptiſme of Repentance for remiſſion of ſins, that is, hee preached that men ſhould be humbled for their ſins, and beleeue in Chriſt, and thorowly turne to God, and ſo repenting, and ſo beleeuing in Chriſt, that they ſhould be baptized, and thereby teſtifie and ſeale vp the remiſſion of their ſinnes. Diuers acceptions of the word (Repentance.)

And that vnder Repentance, faith in Chriſt is here to be vnderſtood, it is cleare, *Act.*19.4. where *Paul* ſaith, IOHN *baptized with the baptiſme of Repentance, ſaying vnto the people, that they ſhould beleeue in him which ſhould come after him, that is, in Ieſus Chriſt.* Thus *Mat.*9.13. Chriſt ſaith, that *hee came not to call the righteous, but the ſinners to Repentance:* meaning this, to turne ſinners from ſinne to God, that they might bee conuerted and beleeue in him, and be ſaued, as 1 *Tim.*1.15. The Apoſtle ſaith, *This is a true ſaying, and by all meanes worthy to be receiued, that Chriſt Ieſus came into the world to ſaue ſinners.* And we read, *Act.*26.20. that repenting and turning to God are ioyned and put together, as one expounding the other, *But ſhewed firſt, &c. that they ſhould repent and turne to God.* And to this purpoſe wee might bring many other teſtimonies, vvhere Repentance is put, to ſignifie not only contrition of heart, but faith alſo in Chriſt, and a thorow turning from ſinne to God. Acts 19.4 1 Tim.1.15. Act.26.20.

Thirdly, the word (*Repentance*) is ſometimes put, to ſignifie the works of Repentance, or new obedience, as *Reuel.*2.5. ſaith Chriſt to the Church of Epheſus, *Repent and doe thy firſt works.* Where he expounds what he means Reuel.2.5.

by the word *Repent*, namely, doing of the first works.

Fourthly, the word (*Repentance*) is sometimes in Scripture put for the good things that follow true conuersion and turning to God, and beleeuing in Christ, *Act.5.31. Peter* and the other Apostles say, that *God lift vp Christ with his right hand, to be a Prince and a Sauiour, to giue Repentance to Israel:* that is, to giue Israel reconciliation with God, and to giue them his holy Spirit. So *Act.11.18.* the Church speakes thus, after *Peters* Apologie, in going to the Gentiles: *Then hath God also to the Gentiles granted Repentance vnto life:* that is, accepted them for his, and made them also members of his Church, and adopted them for his children.

Act.5.31

Act.11.18.

Thus we see, not to adde any more, though more might be added, that the word (*Repentance*) is diuersly taken in the Scripture, and hath not alwaies one and the same signification: and this is that which deceiues such as cannot, or at least will not distinguish of things that differ; they thinke it is euer to be taken in the same sense and signification, and so they deceiue themselues.

Now whereas I said, that Repentance properly taken, (that is) a turning from sin to God, or a thorow change of the purpose of the heart, and course of life from euill to good, is neuer found in any but in true beleeuers, and so must needs follow faith in Christ, in the order of nature, and must needs be the proper effect & fruit of the Gospel; I confirm that position, & make it good by these reasons:

Reasons, proouing Repentance properly taken, to follow faith in the order of nature,

First, no man repents soundly, that is, soundly turnes from sin to God, vnlesse he deny himselfe, & hate sin from his heart, and willingly imbrace true holinesse and righteousnesse: And this none can or will in any measure performe, vnlesse he be regenerate; for no vnregenerate person hates sin from his heart; & none is regenerate, vnlesse he be in Christ; and none is in Christ, vnlesse he embrace Christ by a true iustifying & sauing faith; and true iustifying faith is euer grounded & fastned on the promise of the Gospel,

Goſpell, touching Gods free grace & fauor in Chriſt, and free remiſſion of ſins: and ſo, without queſtion, it is the proper effect of the Goſpell; and therefore it muſt needs be, that true, ſound, and ſauing repentance followes faith in Chriſt, and is the proper effect and fruit of the Goſpell.

2 Secondly, Baptiſme is doubtleſſe a Sacrament of the new Teſtament, and of the couenant of Grace and of the Goſpell only, & it ſeales vp that faith that is wrought by the preaching of the Goſpell, as appeares in many places of [a] Scripture. And Baptiſme is alſo a ſigne and ſeale of true repentance. [b] IOHN *came preaching the baptiſme of repentance for the remiſſion of ſins.* [c] *Amend your liues and be baptized euery one of you, in the name of Ieſus Chriſt, for the remiſſion of ſins, and yee ſhall receiue the gift of the holy Ghoſt.* And therefore Baptiſme belonging onely to the Goſpell, and ſealing that faith that is wrought by the preaching of the Goſpell, and that being alſo a ſeale of repentance, it cannot be, but that true repentance is the proper effect and fruit of the Goſpell, and followes true faith in Chriſt.

[a] Mar. 16.16 Acts 2.41
[b] Luke 3.3
[c] Acts 2.38

3 Thirdly, ſound & ſauing repentance, & the promiſe of grace and remiſſion of ſins, are inſeparable, they euer goe together, & the promiſe of Grace and remiſſion of ſins is made to ſuch as apprehēd Chriſt the Mediator, by true ſauing faith, & that promiſe is propounded only in the Goſpell; & therfore true and ſound repentance is the proper effect & fruit of the Goſpell, and followes faith in Chriſt.

4 Fourthly, and laſtly, the ſcripture doth expreſly refer the preaching of true ſauing repentance, only to the Goſpel, as *Iſai.* 61.1. *The Spirit of the Lord God is vpon me, therefore hath the Lord anoynted me, he hath ſent me to preach good tydings vnto the poore, and bind vp the broken-hearted, and to preach liberty to the captiues, and to them that are bound, the opening of priſon.* Mat. 3.2. *Repent, for the kingdome of heauen is at hand.* Mat. 9.13. *I am not come to call the righteous, but the ſinners to repentance.* And therefore true ſauing repentance is the proper effect and fruit of the Go-

Eſay 61.1
Mat. 3.2. & 9.13

pell, and followes true ſauing faith in Chriſt.

Theſe reaſons doe ſufficiently euince the truth of this Poſition, that Repentance, properly taken, namely, a turning from ſin to God, or a thorow change of the purpoſe of heart and courſe of life from euill to good, is neuer found in any but in true beleeuers; and ſo is the proper effect and fruit of the Goſpell, and followes true ſauing and iuſtifying faith in Chriſt. And theſe may ſatisfie any that is not wilfully blinde and wedded to his owne idle and ſelfe-pleaſing conceit.

One thing is further offered vnto vs from the phraſe and forme of ſpeech here vſed. In that the Apoſtle ſaith, *Sinne reuiued, and he died:* In that he tels vs that ſin reuiuing, that is, ſinne now accuſing him, and his conſcience now being touched, and troubled with the ſight of ſinne, which hee ſaw not before, thereupon hee died, he found himſelfe as a dead man. Hence wee are further giuen to vnderſtand thus much:

Doctr. 6. The terror of a guilty conſcience is moſt fearfull.

That the accuſation of the conſcience for ſin, is a moſt fearfull thing, the terror of a guilty conſcience, of a conſcience awakened, and now ſeeing and feeling the guilt of ſin, and terrified and affrighted for ſin, is a moſt heauy thing, it is euen as a death, it is of all euills and miſeries that can befall a man in this world, the greateſt. And to this purpoſe *Salomon* ſpeakes plainly, *Pro.* 18.14. ſaith he, The Spirit of man will ſuſtaine his infirmity: but a wounded ſpirit who can beare it? The minde of man being ſound and whole, will enable him to beare in ſome meaſure with patience, diſeaſes of body, or any outward calamity: but a wounded ſpirit, the wound of the ſoule, the horror of a guilty and accuſing conſcience who can beare it? That is a thing vnſufferable, no man or woman in the world is able to endure that, and to beare that. And this we may ſee in the example of *Cain*, of *Iudas*, of *Belſhazzar*, and many others in the Booke of God.

Pro.18.14.

Cain being purſued with the terrors of a guilty conſcience,

ence he ran vp and downe as a Rogue, as a Vagabond, as a Runnagate in the earth, *Gen.*4.14. And *Belshazer* being in the midst of his cups carowsing, and in the midst of his mirth and iollity, and seeing the hand-writing on the wall, and that awaking his conscience, and terrifying and affrighting him; the Text saith, *His countenance was changed, and his thoughts troubled him so, that the ioynts of his loynes were loosed, and his knees smote one against another, Dan.* 5.6. And we know, that *Iudas* being galled with the gripes of a guilty conscience, his conscience accusing him for his sinne, he neuer rested till he made a dispatch of himselfe; *He went and hanged himselfe, Mat.*27.5. Yea, we see it many times in wofull experience, that some that are pursued with the galls and terrors of a guilty conscience, they neuer rest till they haue laid violent hands on themselues, and *they seeke for death more then treasures, Iob* 3.21. And that shewes plainly that the accusation of the conscience for sinne, and the horror of a guilty conscience is a most fearfull thing, and of all euils in this world the greatest. And the reasons of it are these:

Gen.4.14.

Dan.5.6.

Mat.27.5.

Iob 3.21.

First, the conscience of man or woman accusing for sin, and being terrified on the sight of sin, it apprehends the wrath of God, and looks for nothing but the execution of his wrath, & pouring out of his vengeance in full measure on body and soule. As a malefactor that is iustly condemned, and hath heard the sentence of death giuen against him, lookes euery houre for execution, and on the apprehension of that, is so amazed, as that he is rather like a dead man, then a liuing: so is it with one whose conscience accuseth him, and terrifies him for sinne, and thereupon apprehends the wrath of God for the same. *Reasons* 1.

Againe, the horror of a guilty conscience accusing for sinne, and terrifying and affrighting for sinne, is one part of hellish torment. *Esay* 66.24. *The worme of conscience in hell shall neuer die.* And therefore it must needs bee most true, that the horror of a guilty conscience, of a conscience 2

Esa.66.24.

accuſing for ſinne, is a moſt fearefull thing, it is as death, yea, more dreadfull then the death of the body, and of all euils in this world, it is the greateſt.

Vſe. The folly of moſt in the world diſcouered.

Now then, this being a truth, in the firſt place it ſerues to diſcouer the folly and madneſſe of the moſt in the world, who care little or nothing to pull this euill on themſelues: moſt men are carefull to preuent other euils, they are very wary and circumſpect, leſt they ſhould fall into pouerty, or ſickneſſe, or bee caſt into priſon, or the like: but where is almoſt any man or woman, that is carefull to preuent the euill of an accuſing conſcience, of all euils in the world, the greateſt? Few there bee that take any paines that way; nay, moſt men, as it were with both hands, hale and pull that euill on themſelues; they wittingly and wilfully ruſh into knowne ſinnes, and wilfully goe on in knowne ſinnes.

For example, doe not many know that gariſhneſſe of apparell is a ſinne? and yet they wilfully goe on in that ſin. And doe not many know that Vſury is a ſinne? and yet they wilfully practiſe it, and make a trade of it. And ſo for Drunkenneſſe, common Swearing, &c. Doe not many know theſe to be foule ſinnes? and yet they wilfully goe on in the practice of them. Poore ſoules! thus doing, they pull on themſelues the greateſt euill in the world, the wound and horror of a guilty conſcience. And when the Lord ſhall let looſe the cord of their conſcience, and cauſe that to accuſe them, they ſhall finde themſelues, as it were, in Hell, and they ſhall feele the flames of Hell flaſhing vp in their owne ſoules; yea, ſuch as now are fóole hardy, and deſperately bold to commit ſinne, & ſay, they care not what can be threatned againſt them; when the Lord comes to reckon with them, and awakens their conſcience, they ſhall find themſelues moſt of all others affrighted and terrified, and they ſhall then wiſh for death and ſeeke for it as for treaſures, and thinke thereby to eaſe themſelues: but (alas) all in vaine; for death

death ſhall plunge their ſoules into euerlaſting torment.

And if the horror of a guilty conſcience be in this life ſo grieuous, oh then, how grieuous is it in hell! and therfore take we heed how we pull that euill on our ſelues; rather labour wee to preuent it. And if thou wouldeſt know how, In a word remember theſe things:

Firſt, examine thy ſelfe, call thy ſelfe to account for thy ſinnes paſt, be humbled for them, and neuer reſt ſuing for mercy, till thou get the pardon of them, and bee aſſured of it by faith in the blood of Ieſus Chriſt: And,

Secondly, take heed thou pierce not thy ſoule with any knowne ſinne.

And if thou carefully vſe theſe two meanes, thou ſhalt through Gods mercy preuent the euill of an accuſing conſcience.

Vſe 2. We are to pity them that lye vnder the trouble of an accuſing conſcience.

Againe, is it ſo, that the horror of an accuſing conſcience, is the greateſt euill in the world? Then, if wee ſee any lie vnder the trouble of an accuſing conſcience, wee are to pitie them, and to put on tender bowels towards them: it ought to be farre from vs to deſpiſe, to reproach, or to laugh at them. The caſe may bee our owne: and therefore let vs pitie them, and be compaſſionate towards them, pray for them, and comfort them, and doe them what good we ſhall be able.

VERSE 10.

And the ſame Commandement which was ordained vnto life, was found to be vnto me vnto death.

THis Verſe depends on the former, as a further ſetting forth of the Apoſtles dead ſtate and condition, in reſpect of the Law: for the Apoſtle hauing ſaid in the Verſe before, that *on the comming of the Commandement, ſinne reuiued, and he died:* here he further amplifies

that ſtate and condition of his, by making knowne the proper end and vſe of the Law, vvhich was contrary to that hee found; and hee further ſhewes, that hee was indeed as a dead man on the comming of the Commandement; yea, on the comming of the Commandement that was ordayned to another end and purpoſe, that euen the ſame Commandement that was ordayned to life, that being the naturall and proper end and vſe of it, hee found to be to him to death. *And the ſame Commandement* (ſaith the Apoſtle) *which was ordayned vnto life, was found to be vnto me vnto death.*

So then, here the Apoſtle layes before vs,

1 Firſt, the proper and naturall end and vſe of the Law of God, that it was ordayned vnto life.

2 Secondly, that he found it to be of contrary vſe to him, that he found it to himſelfe to be to death. And he giues the reaſon of this in the Verſe following.

Interpretation. *And the ſame Commandement.*] The word Commandement, is doubtleſſe here to bee taken as in the Verſe before; the Apoſtle ſtill going on in the ſame argument and matter: and his meaning is this, And that Commandement that forbids luſt, and condemnes it, euen that ſame Commandement which vvas ordayned vnto life, was found to be vnto mee vnto death. The vvord *(ordayned)* we finde not in the Text originall, nor any word anſwering to it: for the Text runs thus, *And the Commandement, euen that ſelfe-ſame Commandement that was vnto life.* But indeed it may well be ſupplyed, the Text requiring it as needfull for the right vnderſtanding of it, the meaning being this:

That Commandement that was giuen and appointed of God to this end and purpoſe, namely, vnto life. The word (*Life*) here ſignifies not onely eternall life and ſaluation, propounded and promiſed to the perfect doers of the Law of God, euen to ſuch as ſhould perfectly obſerue and doe all things commanded in the Law of God, and

and auoyd all euils therein forbidden, according to that, *Leuit.* 18. 5. *Yee shall keepe my Statutes and my Iudgements, which if a man doe, he shall then liue in them; I am the Lord.* Which is cited by the Apostle, *Rom.* 10. 5. where he saith, *Moses* thus describeth the righteousnesse which is of the Law, that the man which doth these things, shall liue thereby. I say, the word (*Life*) doth not onely signifie that life, namely, eternall life and saluation, but it signifies also tranquility of minde and conscience, peace and comfort, and the well being of the soule in this life: for that is agreable to the context and present purpose of the Apostle, as I shewed Verse before, when hee said he was aliue. We are thus to vnderstand him, that hee was quiet and at peace in himselfe, he thought himselfe in regard of his spirituall state, exceeding well and in very good case; and so indeed the word (*Life*) is here to be taken, not only for eternall life and saluation, but also for peace, comfort, tranquility of minde and conscience, and the well being of the soule in this life.

Leuit. 18. 5.

Rom. 10. 5.

Was found, that is, of me my selfe, it fell out and it proued to be to me to death, and I found it so. Now the word (*Death*) is here opposed to the word life before expressed, and it signifies not only eternall death and damnation, but also disquietnesse, and trouble of minde and conscience, and a wretched miserable case in this life. And so the meaning of those words (*was found*) is this; It fell out and proued to be to mee to the disquiet and trouble of minde and conscience, and made me lyable to eternall death and damnation, and I found it so to be to me.

Thus then conceiue we the meaning of the Apostle in the words of this Verse, as if he had said,

And that Commandement of God that forbids lust, and condemnes it, euen that selfe-same Commandement that was giuen and ordayned of God, for the good of such as should yeeld perfect obedience to it, euen for the tranquility of their mindes and consciences, and for the peace, comfort and well being

Act abath millan bank

being of their ſoules in this world, and for their eternall happineſſe and ſaluation in the world to come, fell out and proued to be to me, to the diſquiet and to the trouble of my minde and conſcience, and made me lyable to eternall death and damnation, and I found it ſo to be to me.

Here firſt obſerue we, that the Apoſtle ſaith, *That Commandement* of God, euen that ſelfe-ſame *Commandement* that God gaue and ordayned to life, fell out to him to death, and was found to bee to him to the diſcomfort of his ſoule in this world, and to make him lyable to eternall death and damnation in the world to come. Whence we eaſily take vp this concluſion,

That the Word of God, euen that Word that God gaue, and appointed to be a Word of life and ſaluation; the ſame Word becomes to many, a word of death and damnation, and is found ſo to be to many; and that very Word of God, that is by Gods appointment, in the true and proper vſe of it, a Word of life and ſaluation, is found to be to many, a word of death and damnation. The Apoſtle here affirmes it of the Law of God, and it is true alſo of the Goſpell. Though God gaue the Goſpell, and ordayned it for the bringing of men to beleeue in Chriſt, and ſo to life and ſaluation, and it is his arme and power to ſaluation, *Rom.1.16.* yet to many it turnes to hurt, euen to their death and damnation: yea, the point may be generall, and may thus be conceiued:

Rom.1.16.

Doctr.1. The ſame things that by Gods appointment, in the proper vſe of them, are for the good of men, fall out to many to their euill. 2 Cor.2.16.

That the ſelfe-ſame things, that by Gods appointment, in the true and proper vſe of them, are for the good of men, thoſe turne to the hurt and to the euill of many, and fall out to many to their euill. And this may be further cleared by many particulars: as,

Firſt, the Word of God, euen the ſweet and ſauing Word of God, that Word that God hath ordained to bring men to life and ſaluation, that is found to ſome *the ſauour of death and of damnation,* 2 *Cor.*2.16.

So the Sacraments, which by Gods appointment, in the

the true and proper vſe of them, are ſeales of the Couenant of grace, they proue to ſome to be ſeales of iudgement and damnation.

The holy Angels by Gods appointment, are miniſtring ſpirits for the good of the heires of ſaluation, *Heb.* 1. 14. And yet they are found to bee to many, executioners of Gods wrath and vengeance, as to *Pharaoh*, to *Sancherib*, and to other ſuch like. Heb. 1. 14.

So, wit, honor, commendation amongſt men, riches, and the like, are by Gods appointment, in the true and proper vſe of them, for the good of men, and yet they are found to many, to be to their euill and to their bane; as *Achitophels* wit was found to be his ruine, *Hamans* honor and his aduancement turned to his fearefull downefall; and *Herods* applauſe giuen him by the people, *Acts* 12. was turned to his vtter deſtruction: and many find their wealth and their outward proſperity to bee their ruine, *Pſal.* 69. 22. And as *Salomon* ſaith, *Prou.* 1. 32. *Eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth them.* Acts 12. Pſal. 69. 22.

I might inſtance in many other particulars, and ſhew that the ſame things, that by Gods appointment, in the true and proper vſe of them, are for the good of men, are found to be to the hurt of many, and fall out to many to their euill: and the reaſons of it are theſe:

Firſt, many are not capable of that good, that is to be found in ſuch things as God hath ordained to bee for the good of men, in the true and proper vſe of them, being vnregenerate, and as yet in their naturall ſtate and condition, and being not in couenant with God: for as *all things worke together for the beſt, vnto them that loue God, euen to them that are called of his purpoſe, Rom.* 8. 28. So all things worke together for the worſt, to thoſe that are yet vnregenerate; and ſo they are not capable of that good that God ordaines to be in the true vſe of good things. *Reaſons* 1. Rom. 8. 28.

Againe, Secondly, many haue in their hearts ſuch extreme poyſon, as it poyſons euery thing they meet with- 2

withall. As a bad ſtomacke turnes the beſt meate into bad humours: ſo their corrupt hearts doe corrupt and poyſon euery thing they haue, and euery thing they meddle withall, and they peruert good things, and turne them to a vvrong vſe; and the better gifts they haue of bodie, minde, or outward ſtate, the worſe they are, peruerting and abuſing thoſe good gifts. And therefore this we may reſolue on as a certaine truth, that the ſame things that by Gods appointment, in the true and proper vſe of them, are for the good of men, are found to be to the hurt of many, and fall out to many to their euill and to their hurt.

Vſe 1. Many men in the top of their happineſſe, are full of miſery.

This being a truth, it ſerues firſt, to diſcouer to vs, that many men in the top of their happineſſe, as they count it, that is, in the midſt of their plenty and ſtore of good things, euen of things good in themſelues, and good in the true and proper vſe of them, are notwithſtanding full of miſery; for why? many times euen thoſe good things that men enioy in abundance, are found to bee to their hurt, and to their euill; yea, many times to their bane, and to their deſtruction. For example: men enioy abundance of wealth and outward things, which by Gods appointment, in the true and proper vſe of them, are for the good of men; yet they, through the poyſon of their owne hearts, abuſe thoſe good things to pride, to vvantonneſſe, to oppreſſing of others that are not ſo rich as they: and ſo thoſe good things are made inſtruments and meanes of euill to them, and are found to bee to them to their hurt, euen to the haſtening of Gods puniſhing hand on them in this world, and, vvithout repentance, to the aggrauating and increaſing of their wo, and iudgement, and damnation in hell: and therefore in the midſt of their happineſſe, (as they eſteeme it) they are moſt wretched and miſerable.

Vſe 2.

Againe, is it ſo, that the ſame things, that by Gods appointment, in the true and proper vſe of them, are for the good

good of men, are found to be to the hurt of many and to their euill? Surely, then this muſt teach vs, not to reſt in the hauing and enioying of good things, vvhether the good things of this life, or the good things of the life to come, and thinke our ſelues happy and bleſſed of God, if we haue and enioy good things: for ſo we may deceiue our ſelues: thoſe good things may be to our hurt, and to our euill. And herein many deceiue themſelues; they thinke, if they haue good things, they are happy; and if they haue abundance of wealth, they bleſſe themſelues, and thinke certainly they are bleſſed of God, and ſticke not ſometimes to ſay, that God hath bleſſed them vvith ſuch and ſuch things, and they doubt not but that they are in the fauour of God, and it ſhall goe well with them. Poore ſoules! they may deceiue themſelues; thou maiſt haue abundance of Corne, Wine, and Oyle, which indeed are by Gods appointment for the good of men, *Pſalme* 104.15. and yet haue no true comfort in thoſe things, but finde them to be to thy hurt, and to thy bane, and *reſerued to thee for thy euill, Eccleſ.* 5.12. For why? it may be the Lord hath giuen thee wealth, and abundance of outward things, in wrath and iudgement, not in mercy, as thus; It may be he hath giuen them as thy portion, *Pſal.* 17.14. and thou art to looke for no other good from his hand, yea, hee hath giuen them for thy fatting *againſt the day of ſlaughter, Iam.* 5.5. for increaſe of thy iudgement and condemnation, and the more thou haſt, the more art thou to be accountable for at the day of Iudgement, and the heauier ſhall bee thy iudgement and condemnation: and therefore reſt not in the hauing of good things, and think that therefore thou art bleſſed of God. No, no: wee are not to reſt in the hauing of good things that belong to life and ſaluation, in hauing the Goſpell and the meanes of ſaluation; thou maiſt haue the Goſpell and enioy the meanes of ſaluation, and yet finde them to be to thy hurt and deeper condemnation, yea, one day nothing more galling

We are not to reſt in the hauing and enioying of good things.

Pſal. 104.15.

Eccleſ. 5.12.

Pſal. 17.14.

Iam. 5.5.

galling thy conſcience, then the ſweet and comfortable doctrine of the Goſpell.

Note. "*Aske a conſcience deſpairing of Gods mercy*, what com-
"fort it finds in the ſweet promiſes of the Goſpell? and
"it will tell you, None at all; and therefore wee are not to reſt in the hauing of good things of this life, or belonging to the life to come, and thinke our ſelues happy if we haue them: but labour we for a further matter, that thoſe good things may be found to bee to our good, that we may find true comfort in them.

How is that, may ſome ſay? Surely, thus, wee muſt neuer reſt, till we find that wee haue part in the merit of Chriſt, and that the good things that wee enioy, are tokens and pledges of Gods loue towards vs in and through him.

And ſecondly, we muſt labour for grace in our hearts to make a right vſe of thoſe good things, that wee may vſe them to the glory of God and good of our ſelues and others, and that they may bee helpes to further vs in the way of godlineſſe, and to eternall life and ſaluation; and then doubtleſſe we ſhall find them to be to our good and to our comfort.

The next thing that comes to bee conſidered, is this, the Apoſtle ſaith; *The Commandement was ordained to life:* the proper and naturall end and vſe of the Law of God was life, that is, the Law was giuen of God, and ordained for the good of ſuch as ſhould perfectly obey it, euen for the tranquility of their minds and conſciences, for the well being of their ſoules in this life, and for their eternall happineſſe and ſaluation in the life to come. Hence this point might bee ſtood on; I will but onely point at it.

Doctr. 2. Perfect fulfilling of the Law of God brings life and ſaluation.

That the perfect fulfilling of the Law of God brings life and ſaluation, and the way to life and ſaluation is the perfect fulfilling of the Law of God. Howſoeuer no man, ſince the fall of *Adam*, being but a meere man, is able per-

perfectly to fulfill the Law of God, in his owne perſon, and ſo cannot be iuſtifyed by the Law in the ſight of God, and by the Law fulfilled by himſelfe can come to life and ſaluation, *Gal.* 3. 21. *If there had beene a Law giuen which could haue giuen life, verely righteouſneſſe*, that is, iuſtification, *ſhould haue beene by the Law.* Yet this is a truth, that the perfect fulfilling of the Law, brings life and ſaluation, and the way to life and ſaluation, is the perfect fulfilling of the Law of God: yea, this is ſo true, that Chriſt himſelfe brings none to life and ſaluation, but by his perfect obedience, and by his perfect fulfilling of the Law of God for them; true beleeuers come to life and ſaluation by the perfect fulfilling of the Law of God, not in their owne perſons, but in Chriſt their Head and Sauiour; and hee hauing perfectly fulfilled the Law of God for them, is made righteouſneſſe to them, 1 *Cor.* 1. 30. *He is made* to ſuch as truly beleeue in him, *Wiſdome, Righteouſneſſe, and Sanctification and Redemption.*

Gal. 3. 21

1 Cor. 1. 30

How the Law and the Goſpell agree, and how they differ.

For indeed both the Law and the Goſpell, in the generall matter of them, require iuſtice and righteouſneſſe to ſaluation, therein they conſent and agree. But here is the difference; the Law requires righteouſneſſe inherent and perſonall, and the Goſpell, that requires righteouſneſſe imputed, righteouſneſſe inherent in Chriſt, and made ours by apprehenſion and application of Faith: and ſo it is a truth, that the way to life and ſaluation, is the perfect fulfilling of the Law of God, and Chriſt iuſtifies true beleeuers, not only by his death and ſuffering, freeing them from the guilt and puniſhment of their ſinnes, but alſo by his perfect fulfilling of the Law of God for them, by his actiue obedience. Let it ſuffice to haue touched that in a vvord.

The point I will ſtand on a little further offered to vs from hence, that the Law vvas giuen of God, and ordained for the good of ſuch as ſhould perfectly fulfill it, namely, for the tranquility of their minds in this life, and for

for their eternall happineſſe and ſaluation in the life to come, is this:

Doctr.3. There is much comfort in yeelding ſound and ſincere obedience to Gods Commandements.

That there is much comfort in doing the Will of God, and in yeelding ſound and ſincere obedience to the Commandements of God, howſoeuer true beleeues cannot in time of this life perfectly fulfill the Law of God, according to the exact rule and iuſtice of it in their owne perſons, yet doubtleſſe they fulfill it in Chriſt, Chriſt hauing fulfilled it for them; and their ſound and ſincere obedience to the Lawes and Commandements of God, yeelds to them a proportionable comfort, euen ſound and true peace, and tranquillity of mind and conſcience in this life, and aſſurance of eternall comfort, happineſſe and ſaluation in the life to come; the Law of God is giuen and ordayned for the good of ſuch as perfectly fulfill it; both in this life, and in the life to come.

Now true beleeuers perfectly fulfill the Law of God in Chriſt, as they are one with him by faith, and in their owne perſons they yeeld ſound and ſincere, though not perfect obedience to the Will of God reuealed in his Word, and that which is lacking and defectiue in their obedience, is ſupplyed by the perfect righteouſneſſe of Chriſt: and ſo, without queſtion, it yeelds to them much comfort, peace, and tranquillity of minde and conſcience in this life, and certaine aſſurance of eternall happineſſe and ſaluation in the life to come, and the Lord hath promiſed ſo to reward it; and for this we haue further plaine euidence and teſtimony of Scripture.

Pſal.19.11. *Pſal.*19.11. *Dauid* ſaith, that *in keeping the iudgements*, that is, the Lawes and Commandements of God, *There is great reward.* Heb.6.9. ſaith the Author of that Epiſtle, *Wee are perſwaded of you ſuch things as accompany ſaluation.* Then verſ.10.11. he ſubioynes, *For God is not vnrighteous, that he ſhould forget your worke and labour of loue, which yee haue ſhewed towards his Name, in that yee haue miniſtred to the Saints, and doe miniſter your doing of good duties. And*

Heb.6.9.10.11

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we deſire that euery one of you doe ſhew the ſame diligence, to the full aſſurance of hope vnto the end. 2 *Cor.* 1. 12. ſaith the Apoſtle, *This is our reioycing, the teſtimony of a good conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſdome.* As if hee had ſaid, This yeelds vnto vs much comfort and matter of great reioycing, that our hearts witneſſe with vs, that we haue behaued our ſelues in ſimplicitie and godly pureneſſe, and in all holy obedience to the vvill of God, in doing our dutie: and to this purpoſe is that, *Deut.* 30.15,16. *Behold,* ſaith Moſes, *I haue ſet before thee this day life and good, death and euill: In that I command thee this day to loue the Lord thy God, to walke in his wayes, and to keepe his Commandements and his Ordinances, and his Lawes, that thou mayeſt liue and be multiplied, and that the Lord thy God may bleſſe thee in the Land, whither thou goeſt to poſſeſſe it.* Theſe and many other teſtimonies of Scripture doe make this a cleare truth, That the ſound and ſincere obedience of true beleeuers to the vvill of God reuealed in his Word, to the Lawes and Commandements of God, yeelds them much comfort, much peace and tranquillitie of minde and conſcience in this life, and certaine aſſurance of eternall happineſſe and ſaluation in the life to come: and the reaſons of it bee theſe:

2 Cor.1.12.

Deut 30.15,16.

Reaſons 1. First, their ſound and ſincere obedience to the Commandements of God, is a fruit of their true iuſtifying faith, and the end of that faith is eternall life and ſaluation. 1 *Pet.*1.9. *Receiuing the end of your faith, euen the ſaluation of your ſoules.*

1 Pet.1.9.

2 And ſecondly, God hath bound himſelfe by his promiſe, of his mercy, to reward the holy obedience of his children, and not to let the leaſt good dutie done by them, to go vnrewarded. *Mat.* 10.42. The giuing of a cup of cold water ſhall not loſe his reward. And therefore it is as poſſible that God ſhould lye, or deny himſelfe, vvhich is altogether impoſſible, as that true beleeuers

Matth.10.42.

uers, yeelding ſound and ſincere obedience to the Commandements of God, ſhould faile to find much comfort, peace and tranquilitie of minde and conſcience in this life, and certaine aſſurance of eternall life and ſaluation in the life to come.

Vſe 1. A cauill of the wicked againſt Gods children anſwered. Malac.3.14.

This truth ſerues firſt to anſwer an old rotten cauill of the vvicked and prophane, againſt Gods children and ſeruants, euen that cauill that vvas rife and common in the dayes of the Prophet *Malac.* 3.14. Wee there finde that the wicked of his time ſaid, *It is in vaine to ſerue God:* and, *Woat profit is it that we haue kept his commandements, and that we haue walked humbly before the Lord of Hoaſts?* And this is the very ſpeech and language of many wicked perſons in theſe our dayes. Many wicked perſons, ſeeing Gods children carefull to keepe good conſcience in all things, and that they hold on a ſtrict courſe in holineſſe and in all good duties, and in yeelding obedience to the Commandements of God, and that they will not lye, nor ſweare, nor breake the Sabbath, nor giue themſelues libertie (as they doe) to follow after the pleaſures and profits of the world; commonly they open their mouthes wide againſt them, and thus they cauill againſt them vvith a kind of inſulting ouer them; Oh, ſay they, vvhat good comes of your ſtrict and preciſe courſe of life? vvhat are you the better for it? are you better then vve that are not ſo ſtrict as you are? Nay, doe you not ſee that vvee thriue and proſper, and come forward in the world, and you thriue not, but are croſſed in your dealings? and are yee not hated and contemned of all? doe not you loſe many a ſweet morſell, and many a peny, and many a pound that you might haue, if you vvould doe as others doe? And I pray you then, vvhat good get you by your ſtrict courſe of life?

Thus commonly the vvicked and prophane haue their mouthes opened againſt Gods Children, in reſpect of their care to doe the vvill of GOD, and to

to obey him in all his Commandements.

Now the Doctrine deliuered affords to Gods Children an answer to this cauill: thus they may answer them and stoppe their mouthes, they may tell them, and that truly,

That they find much good by their holy course of life, and in yeelding sound and sincere obedience to the Commandements of God: for why? it yeelds them much tranquilitie of minde and conscience; it yeelds them much peace and comfort, yea, such peace of minde and conscience, as passeth all vnderstanding, and it yeelds them certaine assurance of eternall life, happinesse, and saluation of their soules and bodies in the Kingdome of heauen. And is that no matter of benefit? Can they then be said to get no good by their holy course of life? Oh! the good and profit of it is vnspeakable, farre surpassing the good that comes of siluer, gold, or all riches: and this may silence the wicked, and stop their mouthes, cauilling against Gods Children.

Vse 2. Comfort to Gods children in their greatest distresse.

Againe, the doctrine deliuered, serues as a notable ground of comfort to Gods Children in time of their greatest trouble and distresse: For what though they be troubled and vexed in the world, they are hated, contemned of all, they vndergoe many wrongs and much hard measure at the hands of the wicked, yet this may be a comfort to them, and cheare vp their hearts, that howsoeuer they are troubled without, and there is nothing but warre without, yet they haue peace within, their sound and sincere obedience to the Commandements of God, yeelds them tranquilitie of minde and conscience, and certaine assurance that *their end shall be happinesse and peace*, as it is, *Psal.* 37. 37. wee reade *Isai.*38. that when good King *Ezekiah* had receiued the sentence of death in himselfe, this was his comfort, *Vers.*3. that *he had walked before the Lord in truth and in a perfect heart, and had done that which was good in his sight.*

Psal 37.37. Isai 38.3.

And ſo Gods children, in time of their greateſt trouble and diſtreſſe, yea, vvhen the pangs of death are on them, may cheare vp their harts with the remembrance of this, that they haue walked before the Lord in truth, and in a perfect heart, and done that which was good in his ſight; that will fill their hearts full of ſweet comfort.

The Law, as the Apoſtle ſaith, *was ordained to life.* And they ſhall finde, that their ſound and ſincere obedience to the Commandements of God, duly conſidered, will put life into them when they are halfe dead, it will reuiue their ſpirits, and cheare vp their harts, giuing them peace and comfort in this life, and aſſurance of ſaluation in the life to come. Let Gods children thinke on this in their greateſt troubles, let them be conſtant in well doing, and not be daunted; and *when their Lord comes and finds them ſo doing, they ſhall be bleſſed of him, and he ſhall make them Rulers ouer all his goods, Matth.24.46,47.* Let all Gods children thinke on that to their comfort.

One thing yet remaines to bee noted in this Verſe, namely this; The Apoſtle ſaith, *The Law which was ordained to life, proued to be to him to death*, and he found it ſo; he looking into the Law of God, it diſcouered to him his ſinne, and withall it wounded his heart and conſcience on the ſight of his ſinne, and he found that it did ſo.

Doctr.4. The Law muſt not only bring vs to a ſight of our ſinnes, but alſo ſmite our heart with ſorrow for them. Acts 2.37. 2 Sam 24.10.

Thus it muſt be with vs, when we looke into the Law of God, and examine our ſelues by that; we are not only thereby to come to a ſight of our ſinnes, but on the ſight of them, vve are to finde our conſciences and our hearts ſmitten thorow with ſorrow for them, as they, *Act.2.37.* on the ſight of their ſinnes were pricked in their hearts, they were wounded in their ſoules. It is ſaid, that DAVIDS *heart ſmote him when hee had numbred the people, 2 Sam. 24. 10.* So muſt it be with vs on the ſight of our ſinnes; we muſt find our hearts ſmitten and wounded, we muſt ſee our ſelues vnder the curſe of the Law, lyable to all plagues and iudgements in this life, and to euerlaſting

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perdition in the life to come, and so haue our hearts throughly humbled for our sinnes.

Many faile, and are defectiue in this; they content themselues with some generall sight and sense of sin, and with some light and vanishing touch of conscience, causing them to send out a natural sigh or sob, but their harts are neuer truely pressed and broken by the exceeding waight and burden of any one sin: we must find our harts wounded, broken, and throughly humbled on the sight of our sinnes: and vnlesse on the sight of our sinnes vvee be brought to a feeling of our own deserued damnation, we are not capable of the grace of Christ to saluation.

Vers. 11.

For sinne tooke occasion by the Commandement, and deceiued me, and thereby slue me.

IN this Verse the Apostle giues the reason of that hee said in the Verse fore-going, that the Commandement fell out to be to him to death, and hee makes knowne, that the cause of that was his owne corruption and sinne, and hee cleares the Law in that respect, and hee shewes that the Commandement vvas not the proper cause of death to him, but only an occasion, and that occasion vvas thence taken, and none giuen, *Sinne tooke occasion by the Commandement, and thereby slue him:* and withall he shewes how, and by what meanes sinne taking occasion by the Commandement, did by the Commandement slay him, namely, by deceiuing him. *Sinne,* saith he, *tooke occasion by the Commandement, and deceiued me, and so by the Commandement slue me.*

Here then is laid before vs, that the Law only occasionally slue the Apostle, and that the proper cause of it, that the Commandement fell out to bee to death to him,

was his owne corruption. And secondly, that his owne corruption taking occasion by the Commandement, deceiued him, and so by the Commandement slew him. In these two things stands the generall matter of this Verse, *For sinne tooke occasion by the Commandement.*

These words we haue, *Vers.*8. where I shewed the meaning of them: therefore I will not now stand on euery word particularly; we are thus to conceiue them, as if the Apostle had said, For the corruption of my nature, being stirred vp by the knowledge and due consideration of that Commandement of God, that forbids lust, and condemnes it, though no occasion was giuen from that Commandement, yet the corruption of my heart tooke occasion on that Commandement to be stirring and working, and thereby deceiued me. Interpretation.

These words (*Deceiued me*) are diuersly expounded. Some would haue the word (*Deceiued*) to be vnderstood not of sinne it selfe, but of the knowledge of sinne, and the meaning to be this, that at length the Apostle perceiued, how farre he had been deceiued, and came to know how farre he had been led out of the way by sinne. But indeed that is a forced Exposition, and it offers violence to the Text and to the drift of the Apostle. The word (*Deceiued*) rather points out the proper effect of sinne, taking occasion by the Law, which is to deceiue; and that we may rightly vnderstand it, know, the word here rendred (*Deceiued*) comes from a word that properly signifies to seduce, or to draw out of the way by enticement, by perswasion, or by insinuation; as a Theefe sometimes perswades a traueller to leaue the ordinary way in which he is going, and to take some by-path, insinuating with him, and perswading him it is better, more easie, or more pleasant for him, and such like. And in this sense we find the word vsed, *Ephes.*5.6. where the Apostle saith, *Let no man deceiue you with vaine words.* As if he had said, Let no man seduce you, and draw you out of the way, to the Ephes.5.6.

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committing of those sinnes before named, perswading with you that there is no such danger in them, as I tell you of: his words are but winde, they are vaine words. Certainly these sinnes pull downe the wrath of God on the children of disobedience. Let no man therefore perswade you to the contrary, and so deceiue you. That is the proper signification of the word; and so the meaning of the Apostle in this place is this, as if he had said,

Sinne tooke occasion by the Commandement, to be stirring and working in me, and enticed me, and perswaded with me, not to obey the Commandement of God, but rather to yeeld to the lusts of mine owne heart, and to fulfill them, as things farre better and more pleasant, yea, it insinuated with me, that the more the things were forbidden and condemned, the more sweet and the more pleasant would be the doing of them, as it is, *Prou.9.17. Stolen waters are sweet, and bid bread is pleasant.* And by this meanes it drew me out of the way of obedience to the Commandements of God, and to the committing of sinne, and so deceiued me, and thereby slue me. *(Thereby)* that is, by the same Commandement. Prou 9.17.

Sinne tooke occasion by the Commandement, and deceiued me, and by the same Commandement slue me. The meaning of that is this; the same Commandement, I being guiltie of the breach of it, bound mee ouer to the curse, and made me see my selfe lyable to the wrath of God, and to eternall death and damnation; and so, by the same Commandement sinne wounded my conscience, and gaue a deadly blow to my soule, it slue mee spiritually. Thus then conceiue wee the meaning of the Apostle, as if he had said,

For the corruption of my heart tooke occasion on that Commandement of God, that forbids lust, and condemnes it; though no occasion was thence giuen, yet it tooke occasion thereby to be stirring in mee, and it enticed mee, and perswaded with mee, not to obey

the Commandement of God, but to yeeld to the luſts of mine owne heart, and to fulfill them, as things farre better and more pleaſant, yea, rather to doe things becauſe they were forbidden and condemned, as more ſweet and pleaſant in the doing of them; and by that meanes it drew me out of the way of obedience to the Commandement of God, to the committing of ſinne, and ſo deceiued me, and then by the ſame Commandement I being guiltie of the breach of it, and thereby bound ouer to the curſe, and made lyable to eternall death, ſin wounded my conſcience, and gaue my ſoule a deadly blow, it ſlue me ſpiritually.

Firſt here note vvee, that the Apoſtle ſtill goes on in clearing the Law of God from all fault and blame. Hauing ſaid in the Verſe before, that the Commandement vvas found to be vnto him vnto death; In this Verſe he cleares the Commandement, and layes the fault and blame vvhere it ought to lye, namely, on the corruption of his owne heart, that the corruption of his owne heart tooke occaſion to be ſtirring in him, and by the Commandement ſlue him. Hence then vve may ſee, how we may cleare the Law and the vvord of God, though it proue and fall out to bee to ſome a ſauour of death and damnation.

Doctr.1. The word of God cleared, though to ſome it become a ſauour of death.

The fault is not in the Law of God and in the vvord of God, but in the corruption of their owne hearts. This point we handled Verſe the eighth, and I will not now ſtand on it.

In the next place obſerue vve, that the Apoſtle ſaith, *Sinne tooke occaſion by the Commandement, and deceiued him*, it inticed him, and perſwaded with him not to obey the Commandement of God, but to yeeld to the luſts of his owne heart, and to fulfill them as things farre better and more pleaſant, and ſo deceiued him, and drew him to the practice of ſinne. Hence vvee are giuen to vnderſtand thus much:

That

That the corruption of the heart is of a ſubtill and deceiuing nature, that ſinne and corruption that is in the hearts of men, deceiues them, and by deceit drawes them to the practice of ſinne, it ſets on ſinne many faire gloſſes and goodly colours, and ſo enticeth men, and perſwades them to the practice of it, and by many colourable pretences it drawes men out of the way of obedience to the Commandements of God, to the committing of ſinne: inbred corruption playes the cunning Sophiſter with men, and deceiues them. And hence it is, that the holy Ghoſt exhorts, *Hebr.*3.13. *Take heed leſt any of you be deceiued through the deceitfulneſſe of ſinne.* And *Epheſ.*4.22. the Apoſtle calls the luſts that ariſe from the corruption on of nature, *deceiueable luſts*, or *luſts of deceit.*

Doctr. 2. Inbred corruption is of a ſubtil and deceiuing nature.

Hebr.3.13. Epheſ.4.22.

2 *Chron.*29.11. we reade, that *Hezekiah* giues this aduertiſement to the Leuites, *Now my ſonnes* (ſaith hee) *be not deceiued.* As if he had ſaid, Let not your owne hearts deceiue you, and draw you from the performance of your office and dutie; looke to your Office, and performe it. And to this purpoſe many other teſtimonies might bee brought, ſetting forth the ſubtiltie and the deceiuing nature of the heart of man: but that wee may better conceiue the point, and that it may be more profitable to vs, I hold it needfull to inſtance in ſome particular wayes, by which inbred corruption playes the Sophiſter with men, and deceiues them, and drawes them to the practice of ſinne; for haply ſome may ſay, Wee eaſily yeeld that the corruption of nature is of a ſubtill and deceiuing nature; but how doth it deceiue men, we would willingly know: for the ſatisfying of ſuch as may thus deſire it, I will ſtand to ſhew how the corruption of the heart deceiues men, and know that the wayes by which the corruption of the heart deceiues men, and drawes them on to the practice of ſinne, are eſpecially theſe:

2 Chron,29.11.

How many wayes it deceiues men.

Firſt, it deceiues men, by blinding their iudgement. In reſpect of themſelues it makes them looke outward, and

and not inward, that is, it makes men ſee, and take notice of the ſinnes of others, and not of their owne ſinnes, it makes men ſee that to be a ſinne in others, which they ſee not to be a ſinne in themſelues, yea, to ſee little faults, euen faylings in others, and not greater and groſſe ſins in themſelues; according to that, *Matth.7.3,4* *Why ſeeſt thou a Mote that is in thy brothers eye, and perceiueſt not the Beame that is in thine owne eye? Or how ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beame in thine owne eye?*

Matth.7.3,4.

2 Secondly, the corruption of the heart deceiues men, and drawes them on to the practice of ſinne, by ſetting before them the pleaſantneſſe of it, and by perſwading them, that the more vnlawfull a thing is, the more ſweet and pleaſant it is: for example, a man that is greedie of gaine, his corrupt heart tells him, if he can fetch in commoditie by a craftie head, by a lying tongue, by a deceitfull hand, or by violent meanes, it is farre ſweeter, and much more vvorth then that vvhich comes in by lawfull meanes, as *Salomon* ſaith, *Prou.20.17.* *The bread of deceit is ſweet to a man, but afterward his mouth ſhall be filled with grauell.*

Prou.20.17.

3 Thirdly, the corruption of the heart deceiues men, and drawes men to the practice of ſinne, by perſwading them, that ſome things forbidden in the Law of God are good and profitable; as ſome kinde of lyes, a little breaking of the Sabbath, and ſelling ſome little commodities on the Sabbath, and doing a little in the Morning or Euening on that day, Vſury, and ſuch like. Thus was *Saul* deceiued, *1 Sam.15.*

1 Sam.15.

4 Fourthly, the corruption of the heart deceiues men, and drawes them on to the practice of ſinne, by turning away their minds from thinking earneſtly on the puniſhment due to ſinne; it makes men *put farre away the euill day, and approch to the ſeate of iniquitie*, *Amos 6.3.* It makes them thinke that the ſinne is not ſo great, and either

Amos 6.3.

ther it shall haue no punishment, or but a small punishment; as the Deuill perswaded *Eue*, that *shee should not dye at all, Gen.* 3.4. But it makes them thinke that they shall keepe sinne secret, or repent of it, and preuent the punishment, and so, in hope either of secretie, or of impunity, it makes them bold to commit the sinne. And these wayes especially, besides many other, doth the corruption of the heart deceiue men, and draw them on to the practice of sinne. And so wee see the truth of this Position: That the corruption of the heart is of a subtill and deceiuing nature, and no maruell: the reason of it is this: Gen 3, 4.

Reason. It is the broode and off-spring of the Deuill, and he is full of all subtilty, a lyar and deceiuer from the beginning, the father of lyes and of all deceit; and therefore it must needs be, that sinne is of a deceiuing nature.

Vse 1. Whence it is that ignorant persons are easily drawne to sinne. Now then this serues first, to discouer to vs whence it is, that ignorant persons are so easily drawne on the practice of any sinne, be it neuer so grosse; surely, hence it is, The Deuill is a strong and subtill enemy, and they haue also in their owne bosomes another enemy both strong and subtill, the corruption of their owne hearts, that ioyneth hands with the Deuill, and they haue nothing in them to oppose to the force and subtilty of those enemies, they haue neither knowledge nor grace to withstand them; for so long as they be ignorant, they are "graceleſse. An ignorant man or woman is a graceleſse "man or woman; and therefore no maruell though they be easily drawne to the practice of any sinne, be it neuer so grosse: and so they are in a miserable case and condition. Yea, the doctrine now deliuered, discouers whence it is that many that are renowned for wisdome in the world, and are indeed very wise, I meane, for worldly vvisdome, they are able to fore-see harmes and dangers, and to preuent them; whence (I say) it is, that such persons are easily foyled by the lusts of their owne hearts, and

Note.

and easily drawne on the practice of some foule sinnes: they are found to be Vsurers, Extortioners, Tauerne-hunters, Whore-hunters: and why? Surely, hence it is, though they be worldly wise, yet hauing no dram of true heauenly wisdome, the subtill corruption of their owne hearts easily circumuents them, and goes beyond them, and draweth them vpon the practice of sinne, notwithstanding their worldly wisdome.

Vse 2. We are to arme our selues against the subtiltie of in-bred corruption.

Againe, is it so, that the corruption of the heart is of a subtill and deceiuing nature? Then we must take notice of the subtiltie of it, and learne to arme our selues against the subtiltie and cunning working of it. And in this respect many in the vvorld are iustly to be blamed, they are ignorant of the nature of sinne, they know not the subtiltie of it, and they are secure. Well, our duty is to take notice of the subtilty of our owne corrupt hearts, and we are to spie out the cunning working and sleights of them, and to arme our selues against them.

Labour thou to spie out the sleights and subtilties of thine owne deceiuing heart, how thine owne heart is ready to ioyne hands with the Diuell, to deceiue thee, and to draw thee to the practice of sinne, by blinding thy iudgement, by the pleasure of sinne, by the profits of the world, by turning away thy minde from thinking of the punishment of sinne seriously, and many other wayes, and arme thy selfe against these subtilties and sleights, and endeauour to preuent them.

Quest. Haply thou wilt aske me, How?

Answ. I answer, By these meanes?

1 Firſt, get thy iudgement cleared in respect of thy selfe, neuer rest, till thou be able to iudge aright of sinne in thy selfe, by the word of God.

2 Secondly, often meditate and thinke of the fearefull consequents and fruits of sinne, as the horror of a guilty conscience, anguish, feare, dread, trembling, amazement, a fearefull expectation of Gods vvrath and vengeance,

geance, a ſtanding ſubiect to all the plagues and iudgements of God in this world, and euerlaſting perdition in the life to come.

Thirdly, remember that Gods eye lookes on thee, and thou art euer in his preſence; and he ſees thee, whereſoeuer thou art, yea, he ſees the very ſecrets of thine heart. 3

Fourthly, carry in thee a goldly iealouſie and ſuſpicion of thy ſelfe, leſt thine owne deceitfull heart ſhould draw thee on ſinne before thou be aware. For *bleſſed is the man that feareth alway, but he that hardeneth his heart, ſhall fall into euill, Prou.* 28.14. And adde to theſe, frequent, earneſt, and heartie prayer, often and earneſtly call on the Lord, that he would giue thee wiſdome and ſtrength, againſt the ſtrength and ſubtiltie of thine owne deceiuing heart. 4 Prou.28.14. 5

And if thou carefully vſe theſe meanes, thou ſhalt find thy ſelfe in ſome good meaſure armed againſt the ſubtilties and ſleights of thine owne deceiuing heart, and be able to preuent them: and therefore be carefull in the vſe of theſe meanes, and know, whoſoeuer thou art, *It is a worke of thy whole life*, thus to ſpie out the ſubtilties of thine owne deceiuing heart, and to arme thy ſelfe againſt them; and if thou ſlacke this dutie, ſinne vvill deceiue thee. Remember the example of *Dauid* and *Salomon*, they were men of great wiſdome and grace, and yet ſlacking this dutie, they were ſurpriſed by their owne deceiuing hearts, and brought to the practice of ſinne. *Note.*

Be carefull therefore in ſpying out the ſleights of thine owne deceiuing heart, and in arming thy ſelfe againſt them, and remember but this one thing, If thou ſuffer thy ſelfe to be deceiued by thine owne ſubtill corruption, thou art in danger to be hardened, and then followes a fearefull condition.

We are further to marke, that the Apoſtle ſaith *(Sinne)* that is, his owne corruption tooke occaſion by the Commandement, to be ſtirring and working, and it deceiued him,

him, and it ſlue him on occaſion of the Commandement of God, it enticed him to ſinne, and then it wounded his conſcience, and gaue a deadly blow to his ſoule, and made him lyable to the vvrath of God, and eternall death and damnation. The Apoſtle ioynes theſe two together, as following one on the other, *Sinne deceiued him*, and *Sinne ſlue him*. Hence vvee are giuen to vnderſtand thus much:

Doctr.3. Sinne deceiuing, and ſinne wounding the conſcience, euer follow one the other.

That theſe two things euer follow one on the other, ſinne deceiuing, and ſinne vvounding the conſcience, and making lyable to the wrath of God, and to eternall death and damnation; the corruption of the hart deceiues men, and by deceit drawes them vpon the practice of ſinne, and thereupon followes the wound of conſcience, and a ſubiection to the wrath of God, and eternall death and damnation: in-bred corruption entiſeth and perſwades men to the practice of ſinne, and vnder the colour of pleaſure, or profit, or the like, it drawes them on the practice of it, but afterwards it brings on them horror of conſcience, and without Gods mercy euerlaſting confuſion, it makes them lyable to plagues and puniſhments in this vvorld, and to eternall plagues and puniſhments in the vvorld to come. And for this, we haue plentifull euidence and teſtimony of Scripture: *Iob* 20. 12, 13, 14. ſaith Zophar, *Wickedneſſe is for a time ſweet in the mouth*: a mans owne heart deceiuing him, it makes ſinne ſeeme ſweet and pleaſant to him for a time, and he hides it vnder his tongue, hee rowles it vp and downe in his mouth as ſome ſweet morſell, hee fauours it, and vvill not forſake it, but keepes it cloſe in his heart, he makes much of it: but afterwards it turnes to gall and bitterneſſe in his bowels, and he finds it to be as deadly poyſon to him, grinding and tormenting him inwardly in his ſoule and conſcience.

Iob 20.12,13. 14.

And thus ſpeakes *Salomon* of him that is drawne to the ſinne of adultery, *Pro.* 6.32, 33. that howſoeuer his owne

Prou.6.32,33.

owne heart deceiues him, and by the pleaſure of that ſin, drawes him to the practice of it, yet afterwards *it brings on him a wound, and diſhonour, and deſtruction to his owne ſoule. Prou.*20.17. ſaith SALOMON, *The bread of deceit is ſweet to a man*, that is, that vvhich is gotten by deceit, and by vnlawfull meanes, ſeemes ſweet to a man in the getting, but afterwards it turnes to grit and grauell in his mouth. Prou 20.17.

And to this purpoſe vvee haue many examples in the Booke of God, as that of *Achan, Ioſuah* 7. he ſaith *Verſ.*21. that his owne couetous and deceiuing heart ſet him on to lay his hands on a good bootie, perſwading him it would be much for his profit and aduantage, euen *to take a goodly Babyloniſh garment, and two hundred ſhekels of ſiluer, and a wedge of gold.* But afterward, by that meanes, beſides the wound of a guiltie conſcience, it brought on him further trouble, euen a violent and ſhamefull death on him and all his, *Verſe* 25. And ſo it was with wicked *Ahab*; his owne wretched and deceiuing heart intiſed him to get away *Nabothes* Vineyard, as a thing that lay very fit and commodious for him, yea, it drew him on to the murdering of *Naboth*, and to the ſhedding of his blood moſt wickedly and moſt vniuſtly, that he might get poſſeſſion of it, 1 *Kings* 21.19. But afterward, that ſinne brought vtter ruine and deſtruction both on him and his whole houſe. And many other examples might be brought to this purpoſe, clearing this point, that in-bred corruption, the corruption of the heart, vnder the colour of pleaſure, profit, or the like, drawes men vpon the practice of ſinne, and after that, it brings on them horror of conſcience, and it makes them lyable to plagues and puniſhments in this world, and to eternall plagues in the world to come: and theſe two euer follow one on the other, ſinne deceiuing, and ſinne wounding the conſcience, and making lyable to the wrath of God, and to eternall death and deſtruction: And it muſt needs be ſo: Ioſua 7.21. 25. 1 King.21.19.

For

Reaſon.

For men being drawne vpon the practice of ſinne, they are made guiltie of the breach and tranſgreſſion of Gods Law; For, *Sinne is the tranſgreſſion of the Law,* 1 *Iohn* 3.4. And being guiltie of the tranſgreſſion of Gods Law, they are lyable to the curſe of the Law; and that is, all manner of plagues and iudgements in this vvorld, and euerlaſting plagues and iudgements in the vvorld to come.

1 Iohn 3.4.

Vſe 1. The folly of moſt in the world diſcouered.

This ſerues to diſcouer the folly and madneſſe of moſt men in the world. Are there not many in the world, that wittingly and willingly ruſh and runne into knowne ſins? Doe they not ſuffer themſelues to bee led by the luſts of their owne hearts, and to be drawne vpon the practice of ſinne, by their owne deceiuing corruption, ſetting ſinne before them, clothed in the habite of pleaſure, or profit, or the like? For example; Doe not many ſuffer themſelues to be drawne on that ſinne of powring in Wine and ſtrong drinke, by the colour of the wine, and becauſe *it goes downe pleaſantly,* as *Salomon* ſpeakes? *Prou.* 23. 31. Doth not that make many ſit guzzeling in the Ale-houſe or Tauerne, when they ſhould be in other places? Are not many drawne on to the practice of the ſinne of vncleanneſſe, by the pleaſure of that ſinne? And for the matter of Profit, alas, how doth that dazell the eyes of many, and make them, for the gaine of a peny, to lye, to ſweare, to coozen and deceiue, yea, to breake the Sabbath? Doe not Victuallers, for the gaine of a peny, ſell their Victualls on the Lords holy Sabbath, and make no bones of breaking the holy Commandement of God? Poore ſoules! in ſo doing, vvhat doe they? Surely, ruſh on their owne deſtruction: they bring on themſelues guiltineſſe of conſcience, and they make themſelues lyable to plagues and iudgements in this vvorld, and, without Gods great mercie, to eternall plagues and iudgements in the vvorld to come. And vvhat folly and madneſſe is it, for the enioying of a little vaniſhing pleaſure (for *the pleaſure of ſinne*

Prou. 23. 31.

is

*is but for a ſeaſon, Heb.*11.25.) and for the getting of ſome trifling profit, to run into ſuch fearfull danger? If a man gaine the whole world, and loſe his owne ſoule, he makes but a miſerable bargaine. Therein then appeares the folly and madneſſe of moſt, that they ſuffer their owne deceiuing hearts to impoſe on them, and to draw them vpon the practice of ſinne, for a little vaniſhing pleaſure or ſome trifling profit.

Vſe 2. We muſt take heed, our owne beguiling hearts deceiue vs not.

Againe, is it ſo, that the corruption of the heart, vnder colour of pleaſure, profit, or the like, drawes men on the practice of ſinne, and after that, brings on them horrour of conſcience, and makes them lyable to plagues and iudgements in this life? Then we muſt take heed we be not coozened by our owne ſubtill and beguiling hearts, and that we ſuffer not them, vnder the colour of pleaſure, profit, or the like, to draw vs vpon the practice of any knowne ſinne.

Doeſt thou know the thing to bee euill, and to bee a ſinne? Then take heed: let not thine owne deceiuing heart draw thee on the practice of it, by any colour whatſoeuer: remember what will follow after, euen horror of conſcience, and a ſtanding ſubiect to all plagues in this world, and to eternall plagues in the world to " come. Yea, make account of Gods threatnings, of *Note.* " plagues and iudgements denounced againſt ſinne, to be as certaine as preſent executions, as if thou ſhouldeſt preſently feele them.

As if thou ſuffer thy ſelfe to be drawne on that beaſtly ſinne of Drunkenneſſe, make account of the woes and plagues threatned againſt that ſinne, as that *it ſhall bite like a Serpent, and hurt like a Cockatrice, Pro.*23.32. as Pro.23.32 preſently to ſeize on thee. So, if thou ſuffer thy ſelfe to breake the Sabbath, for the gayning of a peny, or for any vile pleaſure, make account of that, that is threatned *Ierem.*17.27. as preſently to bee made good vpon thee, Ier 17.27 that *a fire* indeed *ſhall be kindled in thy gates, and ſhall not*

be quenched, euen a fire vnquenchable, that ſhall deuour all thy ſubſtance.

And ſo in other particulars, make reckoning of the Iudgements of GOD, threatned againſt any ſinne vvhatſoeuer thou art guiltie of, as preſently to light on thee, thou wittingly and willingly committing that ſinne. For indeed, if thou wittingly and vvillingly runne into any knowne ſinne, thou haſt no aſſurance to bee freed from the plagues and iudgements threatned againſt that ſinne one minute of an houre: thou canſt not ſay, and make it good, when thou art quaffing and ſinging in the Alehouſe, that thou ſhalt make an end of thy drunken merriment, before Gods puniſhing hand light on thee. No, no, thou haſt no warrant for it, it is the Lords patience, if hee throw not downe iudgement on thee preſently. Therefore learne wee to take heed of our owne deceiuing corruption; let it not, vnder the colour of pleaſure, or profit, or the like, draw vs vpon the practice of any knowne ſinne: if it doe, it brings on vs guiltineſſe of conſcience, and makes vs lyable to plagues and iudgements in this world, and without Gods mercie, to eternall plagues and iudgements in the world to come; and wee cannot promiſe to our ſelues freedome from the puniſhing hand of God, and from his iudgements threatned againſt our ſinne, one minute of an houre.

Now in the laſt place obſerue we, that the Apoſtle ſaith, that *ſinne tooke occaſion by the Commandement, and deceiued him, and by the Commandement ſlew him. Sinne* ſaith hee, *tooke occaſion by the Commandement and deceiued mee, and thereby ſlew me:* that is, as wee ſhewed, by the ſame Commandement, I being guiltie of the tranſgreſſion of it, and bound ouer to the curſe of the Law, and made lyable to the wrath of God, ſinne wounded my conſcience, and gaue a deadly blow to my ſoule, and ſlew mee ſpiritually. The point hence is this:

That

That the Law of God wounds the conſcience of ſuch as are guiltie of the breach of it, vvhen they come to a ſight of their ſinnes, it ſtrikes terror into them, and fills them full of feare and amazement, and a fearfull expectation of the wrath and vengeance of God; it bindes them ouer to the curſe of the Law, and it condemnes them, and they are already condemned perſons, and dead by the Law, that are guiltie of the breach of it, being not freed from the curſe and condemnation of it by Chriſt. And therefore the Apoſtle ſaith, *Rom.4.15.* that *the Law cauſeth wrath.* His meaning is, that the Law being violated and broken, cauſeth wrath and vengeance to come on the breakers of it. The Law properly, and by it ſelfe, doth not cauſe wrath; but accidentally being violated and broken, it bindes ouer to the curſe of the Law, and ſo brings wrath and vengeance on the breakers of it; for indeed the curſe of the Law is due to euery one that breakes the Law in the leaſt degree, being not freed from it by Chriſt. *Deuter.27.26. Curſed is hee that continueth not in all the wordes of this Law, to doe them.* And therefore the Law of God wounds the conſcience of ſuch as are guiltie of the breach of it, when they come to a ſight of their ſins; it ſtriketh a terror into them, it bindes them ouer to the curſe of the Law, it condemnes them being not freed from it by Chriſt.

Doctr.4. Gods Law wounds the conſcience of ſuch as are guilty of the breach of it, when they come to ſee their ſins.

And this diſcouers the caſe and condition of ſuch as are brought to a ſight of their ſinnes, and are yet in their naturall condition, and out of Chriſt: the Law of God wounds their conſcience, it terrifies them, & condemnes them: but yet in this caſe there is difference betweene Gods Elect and the Reprobate: for the Reprobate, on the ſight of their ſinnes, are wounded by the Law to vtter deſpaire, and their wound and torment of conſcience is but a beginning of helliſh torment that ſhall laſt for euer, but Gods Elect being yet in their naturall conditi-

Vſe. The condition of ſuch as are brought to a ſight of their ſins, being yet in their naturall condition diſcouered.

on, and comming to a ſight of their ſinnes, the Law wounds their conſcience, and terrifies them, and condemnes them, yet withall, the Lord working graciouſly in them by his Spirit: *The Law driues them to Chriſt, Gal.3.24.*

As the ſenſe and ſmart of a wound ſends a man to the Chyrurgian: ſo the ſenſe and feeling of ſinne, ſends Gods Elect to Chriſt the heauenly Phyſician; and Gods Elect being vexed and diſquieted on the ſight of their ſinne, by the terrors and threatnings of the Law, are in better caſe then they, that neuer knew what the trouble of minde meant; for that trouble driues them to ſeeke to Chriſt.

And thus it muſt bee with vs on the ſight of our ſinnes: we muſt find our ſelues thereby driuen to Chriſt; and then happy wee, that wee haue been troubled, for comming to Chriſt, wearie, and loden, and groning vnder the weight and burden of our ſinnes; wee ſhall finde from him, eaſe, comfort, and refreſhing, and eternall reſt to our ſoules.

VERSE 12.

Wherefore the Law is holy, and the Commandement is holy, iuſt and good.

OVr Apoſtle hauing, in the Verſe foregoing, cleared the Law of God from being the cauſe of ſinne, in this Verſe hee concludes that point, and further ſtrengthens his concluſion touching the Law, not to bee the cauſe of ſinne, by an Argument taken from the nature and propertie of the Law of God; and hee ſhewes, that the Law of God in it ſelfe, in it owne nature, is holy, iuſt, and good, and therefore cannot bee the

the cauſe of ſinne; that is his argument. Here then wee haue three things affirmed of the Law of God; that it is holy, that it is iuſt, and that it is good. And theſe three things are affirmed both of the whole Law in generall, and of that Commandement of God ſpoken of before in particular. *Wherefore* (ſaith the Apoſtle) *The Law is holy, and the Commandement is holy, iuſt and good.*

Wherefore the Law is holy, and the Commandement is holy.

Some make this difference and this diſtinction betweene theſe two words, *Law and Commandement*, in this place, that *the Law* ſignifieth any Law of God whatſoeuer, and that *the Commandement* ſignifieth only the affirmatiue Precepts. But that is but a nice diſtinction. Some againe thus vnderſtand theſe two words, *Law and Commandement*, as if the Apoſtle had ſaid, The Law, and whatſoeuer there is therein commanded. But indeed, that Interpretation doth not ſo fitly ſuite and agree to that which the Apoſtle ſaid before, Verſe 7. Hee ſpeakes not onely of the Law of God in generall, but hee alſo giues inſtance of one particular Commandement, namely, of the tenth Commandement, *Thou ſhalt not couet or luſt, &c.* Interpretation.

And therefore the word (*Law*) in this Verſe, is to bee taken as afore, for the whole morall Law of God, and the word (*Commandement*) is likewiſe taken for that particular Commandement before ſpoken of, namely, *that Commandement* that forbids Luſt, *is holy*, that is, is pure and vndefiled, and free from all ſtaine of falſhood, error, lyes, and ſinnes, as *Dauid* ſaith, *Pſal.12.6. The words of the Lord are pure wordes, and they are like to ſiluer tryed in a furnace of earth, fined ſeauen-fould.* And *Iam.1.27.* the Apoſtle ioynes theſe two together, *pure and vnde-filed (and iuſt)* namely, righteous, hauing in it no wrong nor iniquitie at all, teaching and requiring ſuch things as are iuſt, and cannot be taxed or reproued as vniuſt, or vne- Pſal.12.6. Iam.1.27.

Pſal.19.8,9 quall in any reſpect. *Pſal.19.8. The Statutes of the Lord are right.* And Verſe 9. the Iudgements of the Lord are truth, and righteous altogether, (*and good*) that is, requiring and commanding only ſuch things as are good, and forbidding the contrary all manner of euill, and ſhewing the good way in which men are to walke to life euerlaſting. And therefore *Moſes* puts theſe two together, Deut.30.15.16 *Deuter.30. verſ.15.16. Behold, I haue ſet before thee this day life and good, in that I command thee this day to loue the Lord thy God.* Thus then are wee to conceiue the Apoſtles meaning in the wordes of this Verſe, as if hee had ſaid,

Wherefore the whole morall Law of God, yea, euen that Commandement of God, that forbids Luſt, is pure and vndefiled, free from all pollution of falſhood, error, lies and ſinnes, and is alſo righteous, hauing in it no wrong, nor iniquity at all, teaching and requiring onely ſuch things as are iuſt, and cannot be taxed as vniuſt, or vnequall in any reſpect: and it is likewiſe good, it requires and commands onely good things, and forbids all manner of euill, and ſhewes the good way, in which men are to walke to life euerlaſting.

Here firſt conſider wee the whole Verſe in generall. Wee ſee, the Apoſtle not onely cleares the Law of God, and frees it from ſome foule blots, that ſome might or happly did blemiſh it withall: but here alſo he ſets before vs the excellencie of the Law, and giues to it excellent and worthy Titles, that *it is holy, iuſt, and good.* Now then the point hence is this,

Doctr.1. The whole Word of God is a moſt excellent Truth. That the Law of God, and indeed the whole Word of God (for it is true of the whole Word) is a moſt excellent Truth, it is ſuch a Truth, as is holy, iuſt, and good, it is a Truth that is pure, free from all ſtaine of error, falſhood, lyes, and ſinnes, hauing no wrong nor iniquitie at all in it, and it requires only good things, and forbids all manner of euill; and ſo it is a moſt excellent and heauenly Truth: and to this purpoſe the holy Ghoſt ſpeakes plainly,

plainly, and witneſſeth this Truth to vs in many places of the Scripture. *Prou.* 8. 6. 7. 8. ſaith Wiſedome, *Giue eare, I will ſpeake of excellent things, and the opening of my lips ſhall teach things that bee right.* 7. *For my mouth ſhall ſpeake the truth, and my lips abhorre wickednesse.* 8. *All the wordes of my mouth are righteous, there is no lewdneſſe nor frowardneſſe in them.* And *Pſal.*19.7.8.9. ſaith DAVID, *The Law of the Lord is perfect, conuerting the ſoule, the Teſtimony of the Lord is ſure, and giueth wiſedome vnto the ſimple. The Statutes of the Lord are right, and reioyce the heart, the Commandement of the Lord is pure, and giueth light vnto the eyes. The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are Truth, and righteous altogether.* And *Pſal.*119. in many places of it, *David* giues theſe excellent Titles to the Law of God, and to the Commandements, that they are *pure*, and *iuſt*, and *righteous*, and *true*, and *good*, and the like. *Rom.*12.2. ſaith the Apoſtle, *Be changed by the renewing of your minde, that yee may proue what is the good will of God* (meaning his will reuealed in his written Word) *acceptable and perfect.* And to this purpoſe we might bring many other teſtimonies, giuing euidence to this Truth; That the Law and Word of God is a moſt excellent and heauenly Truth, pure and free from all ſtaine of error, falſhood, lyes, and ſinnes; and iuſt, and righteous, hauing no wrong, nor iniquitie at all in it, and commanding only good things, and forbidding all manner of euill. And the reaſons of this truth are,

Pro.8.6.7.8

Reaſons 1. Firſt, the Law and Word of God are breathed out from the Lord himſelfe, it comes from him as his expreſſe Image, it beares the ſtampe and image of God himſelfe, who is moſt holy, iuſt, and good, yea, holineſſe, iuſtice, and goodneſſe it ſelfe, and it hath beene publiſhed by the miniſtery of *holy men of God, as they were moued by the holy Ghoſt*, 2 *Pet.*1.21.

2 Secondly, the Law and Word of God expreſſeth the

holy and vnchangeable will of God, according to which he would haue vs to frame our hearts and liues, it is the perfect rule of holineſſe, righteouſneſſe, and goodneſſe; and therefore it muſt needs bee in it ſelfe holy; and iuſt, and good, and ſo a moſt excellent and heauenly truth. Now then to make vſe of this;

Vſe 1. The preferment of the Law and Word of God, aboue all other Lawes and Writings.

Firſt, this ſerues to point out the preferment of the Law and Word of God, aboue all Lawes and Writings of men whatſoeuer; this makes knowne to vs the priuiledge and preferment that the Law and Word of God hath aboue all other Lawes and Writings whatſoeuer; for in other Lawes and Writings there is found ſome error or ſinne, but the Law and Word of God is a moſt excellent and heauenly Truth, breathed out from the Lord himſelfe, bearing his Image, and ſo moſt pure, iuſt, and good, free from all ſtaine of error and ſinne, yea, herein appeares the priuiledge of Gods Church and People, aboue all other people in the world, in that they haue a Law and Word ſo excellent and heauenly, and ſo holy, and ſo iuſt, giuen to them, as *Moſes* ſaid, *Deut.*4.8. *What Nation is ſo great, that hath Ordinances and Lawes ſo righteous, as all this Law which I ſet before you this day?* and *Pſal.* 147.19.20. ſaith the Pſalmiſt, *The Lord ſhewes his Word vnto* IACOB, *his Statutes and his Iudgements vnto* ISRAEL; *hee hath not dealt ſo with euery Nation, neither haue they knowne his Iudgements.* This is our priuiledge and preferment in this Land, aboue many Nations in the world: The Lord hath vouchſafed to vs his holy and iuſt Law and Word, yea, his holy Goſpell, which by a ſpeciall kind of excellency is called, *The good Word of God*, *Heb.* 6.5. And we are to carry our ſelues anſwerable to ſuch a priuiledge and preferment.

Deut.4.8.

Pſal.147.19.20.

Heb.6.5.

For a ſecond vſe of this; Is it ſo, that the Law and Word of God is a moſt excellent and heauenly Truth, holy, and pure, and iuſt, and good? Surely then, our dutie is to acknowledge it ſo to be, and to eſteem it ſo to be.

And

Vſe 2. Our duty in reſpect of the excellency of the Word of God vouchſafed vnto vs.

And the Lord vouchſafing to vs his holy, iuſt, and good Word, we are to carry our ſelues anſwerable to the holineſſe, righteouſneſſe, and goodneſſe of it. Shall the Lord betruſt vs with his excellent and heauenly truth, his holy, iuſt, and good Word, the rule of all holineſſe, iuſtice, and goodneſſe; and ſhall wee carry our ſelues as thoſe that want this excellent truth? Shall wee carry our ſelues as Turkes, and as Pagans that know not God, and haue not his holy & good Word vouchſafed vnto them? If wee doe, in the end it will turne to our ſhame and reproch, yea certainly, without Gods great mercy, to our euerlaſting ſhame and confuſion, and to our deeper condemnation.

And yet thus it is with many of vs; many amongſt vs will ſometimes confeſſe and ſay, we haue the holy Word of God amongſt vs, wee heare many good things, and many holy and good Leſſons are deliuered vnto vs from the Word of God; but alas, where is our anſwering of them? where is almoſt the man or woman, that ſuffer themſelues to bee changed into the mould & patterne of the good Word of God? Nay, doe not many carry themſelues, as if they had neuer heard one ſyllable of the good Word of God? are not many as vile and as wretched in the courſe of their liues, as if they had beene bred and brought vp among the wild Iriſh? Yea, I dare boldly ſpeake it, though with griefe, you ſhall not finde ſuch beaſtly Drunkenneſſe, and ſuch bitterneſſe in Curſing, Swearing, Raylng, and the like, in a Countrey Village or Towne, where they ſcarce heare one Sermon in a yeere, as is to be found in ſome amongſt vs, wee hauing the holy and good Word of God in plentifull meaſure vouchſafed vnto vs. And will not the Lord one day viſit for this? Yes aſſuredly, the Lord will one day require it at their hands that thus wretchedly carry themſelues; making light account, yea, abuſing his holy and good Word ſent vnto them; the Lord will not ſuffer a thing of ſuch

ſuch excellent worth, as his holy, iuſt, and good Word is, ſo to be contemned and abuſed. No, no: *The Lord Ieſus will one day ſhew himſelfe from heauen in flaming fire, rendring vengeance.* To whom? Surely, *To ſuch as know not God, and to ſuch as doe not obey vnto the Goſpell of our Lord Ieſus Chriſt,* 2 *Theſſal.* 1.8. And it ſhall bee eaſier at the day of iudgement for very Pagans and Infidels, then for them that contemne and abuſe the holy and good Word of God vouchſafed to them.

2 Theſ. 1.8

Oh then, learne wee (the Lord vouchſafing his holy, iuſt, and good Word to vs) to acknowledge the excellency of it, and to eſteeme it according to the worth of it, and to carry our ſelues anſwerable to it; let it worke on vs, and transforme and change vs into the Image of it ſelfe, into holineſſe, righteouſneſſe, and goodneſſe: and then doubtleſſe wee ſhall finde the comforts of it made good vnto vs; otherwiſe, euery good and holy inſtruction we haue heard out of the Word of God, ſhall one day be ſo many bils of Inditement againſt vs to condemne vs, and ſhall aggrauate and increaſe our iudgement and condemnation.

Note we in the next place, the Apoſtle ſaith not onely thus, *The Law is holy*, but hee addes further, *and the Commandement is holy, iuſt, and good*, euen that Commandement of God that forbids Luſt, is holy, iuſt, and good.

Doctr. 2. Euery one of Gods Commandements is to be eſteemed holy, iuſt, and good. Pſal. 119.128.

Hence wee are taught, that we muſt acknowledge all and euery one of Gods Commandements to bee holy, iuſt, and good, as *Dauid* did, *Pſal.* 119.128. ſaith hee, *I eſteeme all thy Precepts moſt iuſt, and hate all falſe waies:* and Verſe 151. *All thy Commandements are true.*

Reaſon.

Thus muſt we doe: for indeed the Law of God is thorow-out like it ſelfe in euery part and parcell of it, it is holy, iuſt, and good, and wee are ſo to acknowledge it, and ſo to eſteeme of euery Commandement of God; that is our dutie: and to helpe vs forward in this duty, know, that

that it is a ſure ſigne of grace, when we can acknowledge euery Commandement of God to be holy, iuſt, and good, when we can iuſtifie the Wiſedome of God in his Word, *Matth.* 11. 19. *Wiſdome is iuſtified of her children*; when a man can iuſtifie the Commandement of the Sabbath, the Commandement againſt Vncleanneſſe, and whatſoeuer Commandement of God doth moſt croſſe his owne corruption, that is an argument of grace and of an holy heart; then our eyes are opened to ſee the excellency of the Word of God. Euery wiſe worldlings will be diſputing and reaſoning againſt each Commandement of God, that in ſome thing it is too hard and too ſtrict; as that, *On the Sabbath we are not to doe our owne wils, but to call the Sabbath a delight, and to conſecrate it as glorious to the Lord, and to honour him, not ſeeking our owne will, nor ſpeaking a vaine word, Eſay* 58. 13. Oh that is too ſtrict and too hard. That money is not to be giuen on Vſury; that our apparell muſt bee modeſt and ſober, what will ſome carnall perſon ſay, May we not a little follow the faſhion? We ſhal then bee nothing eſteemed of in the world; that is too ſtrict and too hard. And ſo for gaming, Carding, and Dicing, may wee not a little vſe them? Well know thou, whoſoeuer thou art, it is a ſigne of a rotten and corrupt heart, thus to be reaſoning againſt the Commandements of God: whoſoeuer hath grace truly wrought in his heart, will iuſtifie euery part and parcell of the Word of God, and hold it to be moſt holy, iuſt, and good. Eſa. 58. 13.

Come wee now to ſpeake of the Titles and Epithetes here giuen to the Law of God ſeuerally; and firſt (as you ſee) it is ſaid to bee holy, *The Law is holy, and the Commandement is holy*: that is, pure and vndefiled, free from all ſtaine of error, falſhood, lyes, and ſinnes: and that is a ſpeciall property of the Law of God; the Law and Word of God is in it ſelfe, in it owne nature, holy and pure, having no manner of pollution cleauing to it at all; and we finde this title and Epithete (*holy or pure*) expreſly giuen

giuen to the written Word of God in other places of it, as *Rom.*1.2. *Which he had promiſed afore by his Prophets in the holy Scriptures.* So likewiſe, 2 *Tim.*3.15. ſaith the Apoſtle to TIMOTHIE; *Thou haſt knowne the holy Scriptures of a childe.* And ſo, *Pſal.*12.6. ſaith DAVID, *The words of God are pure words.* And, *Pſal.*19.8. *The Commandement of the Lord is pure.*

And to theſe, many other teſtimonies might be added, where this Epithete or Title (*holy and pure*) is giuen to the Law and Word of God. But I hold it not ſo needfull; I will rather ſhew, how and in what reſpect the Law and Word of God is ſaid to be *holy*, that ſo wee may rightly conceiue the holineſſe and purity of it.

The Law and Word of God is holy in three reſpects.

And to this purpoſe know we, that the Law and Word of God is holy and pure in three reſpects eſpecially, namely, in reſpect of the Author of it, in reſpect of the matter of it, and in reſpect of the working of it.

1 As firſt, it is holy and pure, in reſpect of the Author of it, becauſe it comes from God, it is breathed out from the holy Spirit of God, he is the Author of it, who is holineſſe it ſelfe.

2 Secondly, it is holy, in reſpect of the matter of it, being the Wiſedome and Truth of God reuealed, and it teaching a truth which is holy, euen *the Truth, which is according to godlineſſe.* Tit.1.1. PAVL *a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods Elect, and the knowledge of the Truth, which is according to godlineſſe.* Tit.1.

3 And it is holy, in reſpect of the effect and working of it; becauſe it ſanctifies and makes other things holy, though not as a cauſe, as the blood of Chriſt, and as the grace of Gods Spirit doe; for theſe two things, as cauſes, doe ſanctifie and make men holy; howſoeuer (I ſay) the Law and Word of God doe not ſo ſanctifie and make holy as cauſes, yet as inſtruments and meanes they doe ſanctifie and make other things holy, as the Sacraments

How the Word of God doth ſanctifie.

and

and Prayer doe: the Word of God ſanctifies men inſtrumentally, in that it makes them reſemble God in many graces as Chriſt prayed, *Iohn* 17. 17. *Sanctifie them with thy Truth, Thy Word is Truth.* And againe, the Word of God, it ſanctifies other inferiour creatures to the vſe of man, as alſo Prayer doth; the Word of God, either by promiſe or by commandement, ſanctifies the creatures to their lawfull ends and vſes, ſo that men hauing a promiſe or a commandement in the Word of God, touching the lawfull vſe of the creatures, they may vſe them with a good conſcience. 1 *Tim.*4.5. *Every creature of God is good: and nothing ought to be refuſed, if it bee receiued with thankeſ-giuing.* For *it is ſanctified by the Word of God and Prayer,* 1 *Tim.*4.4.5.

Iohn 17.17

1 Tim 4.4.5

Thus then wee ſee, how and in what reſpect the Law and Word of God *is holy and pure.* It comes from the holy Spirit of God: it is the reuealed Wiſedome and Truth of God, teaching that Truth which is according to godlineſſe; and as an inſtrument and meanes, it ſanctifies, and makes both men and other things holy: and ſo it is a moſt holy and pure Truth.

Vſe 1. One infallible note that Scripture is the Word of God.

This property of the Word of God, the purity and holineſſe of it, is one infallible note and marke, by which we may know and be perſwaded that it is the very Word of God: this one note, if wee had no other, carries with it, and containes in it, ſufficient euidence againſt all contradiction, that it is from God, and hath a ſacred authoritie in it ſelfe, and depends not on the Church, or the Pope, as the Papiſts teach: the Scripture is holy and pure, as God himſelfe; and therefore certainly it is of God, and from God: it is not the teſtimony and tradition of the Church, that is able to reſolue and ſettle the conſcience, which is Scripture, and which is not, as the Papiſts teach. No, no: the teſtimony of the Church is inferiour to the euidence of the Scripture: for the Scripture points out the Church, and containes in it the true notes of the Church:

Church: yea, the Scripture, as an instrument and means, it sanctifies the Church and members of it. And therfore, as Christ said to the Pharisies, *Mat.*23.17. *Yee fooles and blinde: whether is greater the gold, or the Temple that sanctifieth the gold?* So it may be iustly said to the Papists, Yee fools and blinde, whether is greater, and which is of more authoritie, the Church, or the Scripture which sanctifies the Church? Without question, the Scripture is of greater authoritie then the Church: and it is not the testimonie and tradition of the Church, that can authorize the Scripture in any mans conscience; but the purity and holinesse of the Scripture it selfe is a speciall note, infallibly assuring vs that it is the very Word of God.

Use 2. Gods Word must be thoght on and spoken of with reuerence.

Againe, is it so, that the Word of God is a most holy and pure truth? Surely, then it must be thought on, and it must be spoken of with reuerence and due respect; the Minister must purely thinke on the Word of God, and purely deliuer it; and it must be farre from vs, to apply the holy and pure Word of God, or any part or parcell of it, to vaine, light, or prophane and wicked vses, as to Charmes, to Inchantments, to Iests and Meriments, to turne the Scripture-phrases to Iests, or to make Stage-plaies of matters contained in the Booke of God; to apply the holy Word of God, or any part of it, to these vile vses, is a grieuous sin, and a most horrible and fearfull prophanation of the holy and pure Word of God, and a taking of Gods Name in vaine; and doubtlesse, the Lord will not suffer them that are guiltie of that sinne, to escape vnpunished. And it is a wicked and graceless speech, that is vttered by some, that they can profit as much by a Stage-play, setting forth some good matter out of the Scripture, as by the best Sermon in the world.

Alas, poore soule, whosoeuer thou art! Can the holy Word of God, fearfully abused and prophaned, profit thee, as much as when it is rightly diuided, and applyed according to the ordinance of God? Is it possible? No, no:

no: it is not possible: and thou that art of that mind, thou art blinded by the Deuill, and thou hast a rotten and corrupt heart in thee, and continuing in that minde, and frequenting Stage-playes, with a conceit that thou canst profit as much by them as by the best Sermons, thou art in the gall of bitternesse, and the bond of iniquitie, and thou art partaker with those graceless Imps, I meane, Stage-players, the limmes of the Deuill: for so they are, as long as they goe on in that course of life, in the prophanation of the holy Word of God; and assure thy selfe, the Lord will not hold thee guiltlesse for that sinne: The wrath and vengeance of God continually hangs ouer thine head for that sinne: and therefore if thou tender the good of thine owne soule, learne to reforme thy selfe.

Vse 3. We are to come to the reading and hearing of Gods Word with holy hearts.

In the third place, is it so, that the Word of God is a most holy and pure Truth? Certainly, then our dutie is to come to the reading and to the hearing of it, with holy hearts, and with holy affections; when we either reade the Word of God, or heare it preached vnto vs, we are to empty our hearts of all impure lusts and vile affections, and wee must labour to receiue the holy and pure Word of God into holy hearts and sanctified soules. Now herein most men faile exceedingly; most men rush into the House of God, and neuer care to search into their owne hearts, and to disburden them of filthy lusts and vile affections. No, no: they come with their hearts full fraught with such lusts and affections, full of Pride, full of Self-loue, full of Couetousnesse, and cares of the world, full of Enuy and Malice, yea many times full of Malice and bitternesse against the Preacher that deliuers the holy Word of God to them: and can they then looke to profit by the Word of God, and to finde good by it? No, no: it is not possible. This is one speciall cause, that men and women profit not by the holy word of God, and that they are not bettered by it; they lay impure hands on the pure

pure Word of God, and bring impure hearts to the hearing of it, and ſo doing, they defile the Word, and make it impure to themſelues. *Tit.1.15. To the impure, all things* (euen the holy things of God) *are impure.* And how then can they poſſibly finde profit or comfort from the holy Word of God? Yea, they not onely defile the holy Word of God, but they turne it to a curſe to themſelues. *Malac. 2.2. I will curſe your bleſſings, yea I haue curſed them already.*

Oh then learne wee, if wee would not defile the holy Word of God, and turne it to a curſe to our ſelues, learne wee to come to the reading and hearing of it with holy hearts, and holy affections. *Exod.3.5. Moſes* was commanded to put off his ſhooes, becauſe the place whereon hee ſtood was holy ground. So muſt we doe, when wee come to the hearing of the Word of God: for then wee come before the face and preſence of God after a ſpeciall manner, and wee muſt then put off our ſhooes, that is, we muſt put off impure luſts, and vile affections, that are as ſhooes on our hearts. It is the counſell of the Preacher, *Eccleſ.4.17. Take heed to thy feet, when thou entreſt into the Houſe of God.* When thou commeſt to Gods Houſe, Gods Altar, Gods Table, &c. take heed to thy feet, looke to thy heart and affections, waſh, purge, and cleanſe thine heart and ſoule, caſt off all worldly cares, impure thoughts and vile affections, if thou wouldeſt haue the holy Word of God and his holy Ordinances profitable and truly comfortable to thee.

Come we now to ſpeak of the ſecond Epithete and Title of the law. The Apoſtle here, in the ſecond place, giues to the Law of God, that *it is iuſt, the Law is iuſt, and the Commandement is iuſt,* that is, as wee ſhewed, righteous, hauing no wrong nor iniquity in it at all: it is ſuch a truth as teacheth iuſt things, and cannot bee taxed as vniuſt or vnequall in any thing. And this alſo is a ſpeciall propertie of the Law of God, and of the Word of God, it is a

iuſt

iuſt Word, it is iuſt and righteous in euery thing it requires, and whatſoeuer is commanded, or taught, or promiſed, or threatned in the word of God, is iuſt, and cannot be taxed as vniuſt, or vnequall in any thing.

And thus much we find witneſſed of the word of God in many places of Scripture. *Prou.8.8. All the words of my mouth are righteous, and there is no lewdneſſe nor frowardneſſe in them,* ſaith Wiſdome, euen the Wiſdome of God. *Pſal.* 19.8. *The Statutes of the Lord are right.* And Verſ. 9. *The iudgements of the Lord are righteous altogether. Pſal.* 119. 106. ſaith DAVID, *I will keep thy righteous iudgements.* And Verſ. 123. *Mine eyes haue failed, in waiting for thy ſalvation and for thy iuſt promiſe.* And Verſe 128. *I eſteeme all thy Precepts moſt iuſt.* And Verſe 137. 138. *Righteous art thou, O Lord, and iuſt are thy iudgement. Thou haſt commanded iuſtice by thy Teſtimonies.* And many like teſtimonies of Scripture vvee finde, vvhere this Title (*Iuſt*, or *Righteous*) is attributed to the Law of God, and to the vvord of God.

Prou.8.8.

Pſal.19.8.9.
Pſal.119.106.

123.

128.

137.

But not to ſpend time in citing more teſtimonies to that purpoſe, I vvill, as before, in ſpeaking of the holineſſe and puritie of the Law and vvord of God, briefely alſo ſhew how, and in vvhat reſpects, the Law and vvord of God is ſaid to be iuſt and righteous, which may ſerue as grounds and reaſons of this *Epithete* giuen to the Law and vvord of God.

Know we then, that the Law and vvord of God is ſaid to be iuſt and righteous in theſe three reſpects: In reſpect of the Author of it: In reſpect of the matter of it: And in reſpect of the end and vſe of it, as,

The Law and word of God is iuſt in three reſpects, 1.2. 3.

First, it is iuſt and righteous, in reſpect of the Author of it: becauſe it proceeds from God, who is moſt iuſt, yea, perfect Iuſtice it ſelfe, and infinit in holineſſe and iuſtice, and with vvhom dwels no iniquitie at all. 1

And ſecondly, the Law and vvord of God is iuſt and righteous, in reſpect of the matter of it: becauſe the 2

matter of it is the reuealed Iuſtice of God, it reueales the perfect Iuſtice of God and his Righteouſneſſe; it is the perfect Rule of all righteouſneſſe; it teacheth vvhat is due to God, and what is due to man; and it giues to euery one that which is due; it promiſeth good to thoſe that are good; and it threatens ill to thoſe that are vvicked; and that vvithout reſpect of perſons; it makes knowne the iuſt and righteous vvill of God, vvithout all flattery or partialitie.

3 And thirdly, the Law and word of God is iuſt and righteous, in reſpect of the end and vſe of it: becauſe it tends to this end, to make men iuſt and righteous; and as the Apoſtle ſaith, 2 *Tim.* 3. 16. 17. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good workes.* Yea the Morall Law of God is able to iuſtifie ſuch as perfectly keepe and fulfill it, and the word of God will certainely acquite, and iuſtifie thoſe that beleeue it, and embrace it and yeeld ſound obedience to it, and that, before the Iudgement Seat of the Lord.

Wee ſee then, how, and in what reſpect the Law and vvord of God is iuſt and righteous; it proceeds from God, vvho is moſt iuſt, yea infinite in holineſſe and iuſtice; it reueales the perfect iuſtice of God, and his righteouſneſſe; it is the perfect Rule of righteouſneſſe, teaching vvhat of Right belongs to God, and vvhat alſo is due to men; it giues to euery one his due, promiſing good to thoſe that are good, and threatning ill to thoſe that are vvicked, and that, vvithout reſpect of perſons, and without all flattery and partialitie; and it tends to this end, to make men iuſt and righteous, euen to acquite and iuſtifie as many as truely embrace it, beleeue it, and yeeld ſound obedience to it, and that, before the Iudgement Seat of the Lord. And ſo vvee may certainly conclude and reſolue on this, that the Law and vvord of God

God is a moſt iuſt and righteous Truth.

This being a truth, it muſt needes follow on this, that the Law of God requires perfect iuſtice, and perfect righteouſneſſe, and that in this life. The Law of God requires that men in this life, yeeld perfect obedience to it. It is a meere ſhift and deuice of our Aduerſaries the Papiſts, to ſay that men are not bound in this life to yeeld ſuch perfect obedience to the Law of God, as in the life to come (for ſo they diſtinguiſh betweene obedience to the Law of God in this life, and in the life to come.)

Vſe 1. The Law of God requires perfect iuſtice and righteouſneſſe in this life.

They ſay there is a double obedience to the Law of God, and a double perfect fulfilling of the Law: one in time of this life, vvhich is, vvhen men loue God aboue all things, and their Neighbour as themſelues: and the other in the life to come; and that is, vvhen men loue God vvith all the heart and ſoule, vvith all the powers and faculties of the ſoule, and vvith all the ſtrength of all thoſe powers: that is their diſtinction. Indeed a very abſurd and fooliſh diſtinction, and directly oppoſite and contrarie to the plaine euidence of Scripture: for vvhen the Lord ſaith in the Law, *Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy might:* to vvhom doth hee ſpeake? onely to men glorified in heauen? No certainely: hee ſpeakes to all men, to ſuch as liue yet in this vvorld, and alſo to them that are glorified in heauen; his Law is eternall, and vnchangeable, and contaynes a eternall and vnchangeable truth and righteouſneſſe, yea one and the ſame truth and righteouſneſſe for euer: and there is one and the ſame rule of righteouſneſſe giuen to men glorified in heauen, and to men liuing here on the face of the earth: and it is very abſurd to ſay, that a man is not bound in time of this life to loue God vvith all his heart, and with all his ſoule, but only in the life to come: " For what man was bound to, and could do in the ſtate

Note.

" of innocencie, the ſame, and ſo much the Law of God " requires at his hands in the ſtate of corruption. Now, in the ſtate of Innocencie, *Adam* vvas bound to loue God with all his heart and ſoule, and could ſo loue God; and therefore the ſame abſolute and entire obedience is now required at the hands of men, though they are neuer able to yeeld it; and therefore that diſtinction inuented by the Papiſts, is abſurd, that there is a double fulfilling of the Law of God; one in the time of this life, and another in the life to come. And it cannot ſtand with the truth now deliuered, that the Law of God is moſt iuſt and righteous, and ſo requires perfect iuſtice and righteouſneſſe at the hands of men.

Vſe 2. The Word of God muſt be diſpenced iuſtly and vnpartially.

Againe, is it ſo, that the Law and vvord of God is a moſt iuſt and righteous Truth, a Truth that giues euery one his due, promiſing good to thoſe that are good, and threatning ill to thoſe that are wicked, and that vvithout reſpect of perſons, and vvithout all partialitie? Surely, then it muſt in like manner bee deliuered, the vvord of God is iuſt, it is vnpartiall, it reſpects no mans perſon; and it muſt ſo be deliuered, it muſt iuſtly and vnpartially bee diſpenced, the Miniſter of the Word, in preaching and diſpencing the vvord of God to the people, muſt looke that he deale iuſtly, that he promiſe good to thoſe that are good, and threaten ill to thoſe that are wicked; hee muſt not make ſad the heart of thoſe whom God hath not made ſad, nor ſoothe vp any in their ſinnes, nor *ſtrengthen the hands of the wicked, Ier.*23.14. nor *promiſe peace to thoſe that walke after the ſtubbornneſſe of their owne hearts, Verſe* 17. For feare or fauour, becauſe they are rich, or great in the vvorld, he muſt humour men and pleaſe men: if hee doe, he is not the ſeruant of Chriſt. *Gal.* 1.10. *If I ſtould yet pleaſe men, I were not the ſeruant of Chriſt.*

Ierem.23 14.

17.

This vvas the fault that vvas charged on the Prieſts, *Malac.*2.9. that *they were partiall in the Law; they liſt vp the faces of men; they made the wicked liſt vp their heads.*

And

And this was a foule fault, and this ought to be farre from the Miniſters of the Goſpell; they are to diſpence the iuſt and righteous word of God iuſtly and vnpartially: yea, as it is ſaid of the Leuites, *Deut.*33.9. In the execution of their office in teaching the people, they muſt take no notice of father or mother, brethren or their owne kindred, they muſt ſpare none, if they be wicked, be they neuer ſo deare or neare vnto them, but tell them their owne, and giue to euery one his due; admonition, to whom admonition belongs; rebuke, to whom rebuke belongs; comfort, to whom comfort belongs, without feare or fauour, without flattery or partialitie.

How people are to heare the word of God, being vnpartially diſpenced.

And if this be the dutie of the Miniſter; ſurely, then there is a dutie anſwerable to it, required of the people. Muſt the Miniſter diſpence the word of God iuſtly, and vvithout reſpect of perſons? Doubtleſſe, then the word of God being in that manner diſpenced, the people are to heare it willingly and patiently, the people are to heare the Word of iuſt reproofe vvith patience, and they muſt not fret and kicke againſt it, as the manner of ſome is. Art thou iuſtly reproued for thy ſinne, and are the iudgements of God iuſtly denounced againſt thee? Heare the vvord of God ſo applyed, vvith vvillingneſſe and patience, and let it bee farre from thee to except againſt the Miniſter, or to quarrell vvith his affections, and to ſay, he ſpeakes out of ſpleene, or malice, or the like. No, no: remember that he is called to that office, to diſpence the vvord of God: and if hee make conſcience of his dutie, hee dares not but diſpence it iuſtly and vnpartially, not ſparing thee, vvhen thou art iuſtly to be reproued, whoſoeuer thou art.

But thou wilt ſay, I haue been kind to him, and many wayes teſtified my loue vnto him. Haſt thou ſo? and wouldſt thou haue thy kindneſſe make him partiall in the execution of his office and dutie? Shall thy kindneſſe make him vnfaithfull to him that hath put him in that

Ierem.23.30.

office? and ſhall it make him *ſteale away the Word from thee? Ierem.* 23.30. and not giue thee that portion of the Word that belongs to thee, and ſo betray thee into the hands of the Deuill? Surely, that were to requite thy kindneſſe, with the greateſt vnkindneſſe and vnthankfulneſſe in the world; and thou haſt no reaſon to expect it, and yet this is expected and deſired of many: they thinke, if they be kind to their Miniſter, then the Miniſter is bound to ſpeake peace to them, though they bee wicked, and hee muſt not meddle with their ſinnes, but ſuffer them to goe on quietly to their owne deſtruction. And if the Miniſter bee to preach a Funerall Sermon, it is preſumed, that he muſt praiſe the partie deceaſed, though there were nothing in him praiſe-worthy: and if he doe not ſo, then mens mouthes are opened wide againſt him, and they cenſure him at their pleaſure. A Miniſter in diſpencing the word of God, muſt ſpeake as God would ſpeake. And would God commend a man or a woman, in whom nothing was found worthy commendation? No certainely: neither dares the Miniſter of God doe it, that makes conſcience of his dutie, as *Elihu* ſaid, *Iob* 32. 21,22. *He dare not giue titles to men, leſt his Maker ſhould take him way ſuddenly.*

The Miniſter of God muſt diſpence the iuſt word of God iuſtly, giuing to euery one his due portion: admonition, to whom admonition; rebuke, to whom rebuke; and comfort, to whom comfort belongs. And if the Miniſter do ſo, thou art to heare it with meekeneſſe, and patience, and ſubiection to it. And know this for a truth; If thou thinke that which is iuſtly and truly deliuered out of the word of God, too hard and too ſtrict, and that there is too much required at thy hands, and thou ſpurneſt againſt it, when thou art called on to the practice of any dutie, or iuſtly reproued for thy ſinne by the miniſtery of the Word; thou layeſt iniuſtice on the iuſt and righteous Law and word of God; and ſo doing, thou chargeſt God with

with iniuſtice: and that is a fearefull height of ſinne, and the Lord will not ſuffer it to eſcape vnpuniſhed.

In the third place; Is it ſo, that the Law and vvord of God is a moſt iuſt and righteous Truth, euen the perfect Rule of righteouſneſſe? If then wee would know what is iuſt, and vvhat is equall, vvhat in equitie and good conſcience we are bound to doe, both towards God and towards men; wee muſt goe to the rule of iuſtice and equitie, *To the Law, and to the teſtimony*, as *Iſai.*8. 20. That is able to reſolue vs, what honour, worſhip, feare, reuerence, obedience, loue, confidence, and ſuch like, that we owe to God, and how we may carry our ſelues iuſtly towards men; what honour, reuerence, and reſpect, and what reward, or puniſhment belongs to men, and how we are to deale with them in matters of contract, in buying and ſelling with them.

Vſe 3. Whither wee muſt goe, to know what is iuſt and what is equall.

Iſai.8.20.

Men commonly deceiue themſelues in the matter of iuſtice; they thinke they deale iuſtly and truly with men, if they pay euery one his owne, and owe nothing to any, when notwithſtanding they are Vſurers, and they ſticke not to defraud men, and to ouer-reach them in bargaining vvith them, and make no conſcience of vſing falſe weights and meaſures. The word of God will tell them another thing. And therefore if wee would be reſolued, what is iuſt and equall both in duties towards God and towards men, and what we may iuſtly do, and with good conſcience, in euery particular action, wee muſt haue recourſe to the Law and word of God.

Come we now to the third and laſt Epithete and Title here giuen to the Law of God, that is, that *it is good*, ſaith the Apoſtle, *The Law is good, and the Commandement:* that is, as wee ſhewed; It commands onely ſuch things as are good, and forbids all manner of euill, and it ſhewes men the good way in which they are to walke. And this likewiſe is a ſpeciall propertie of the Law and of the Word of God; the Word of God is ſuch a Truth, as teacheth

good things, yea, vvhatſoeuer is taught, or promiſed, or threatned in the vvord of God, is good, and whatſoeuer the vvord of God forbids and condemnes, is certainely euill, and cannot bee iuſtified: and the vvord of God ſhewes men what is good, euen the good Way, in which they are to walke to life and ſaluation. And for this alſo vvee haue euidence and teſtimony of Scripture. *Rom.* 12.2. ſaith the Apoſtle, *Be yee changed by the renewing of your mind, that yee may proue what is the good will of God, acceptable and perfect.* Hee meanes the will of God reuealed in his Word, and hee calls that *The good will of God*, 1 *Tim.*1.8. The Apoſtle takes it for a knowne and confeſſed truth: ſaith he, *We know, that the Law is good.* And of the Goſpell, by a ſpeciall kind of excellencie it is affirmed, that *it is the good word of God. Hebr.6.5. And haue taſted of the good word of God.*

Rom.12.2.

1 Tim.1.8.

And to theſe vvee might adde many other teſtimonies of Scripture, vvhere this Epithete and Title *(Good)* is giuen to the Law and vvord of God. But as before, in handling the former Epithetes of the Law and vvord of God, ſo here alſo I hold it needfull, to ſhew how, and in vvhat reſpect, the Law and vvord of God is ſaid to bee good, and to make knowne, vvhy it is called the good vvord of God. And to this purpoſe know, that the Law and vvord of God hath this Epithete and Title *(Good)* giuen to it, in a three-fold reſpect. The Law and word of God is ſtiled with this title *(Good)* in theſe three reſpects:

The Law and word of God is good in three reſpects.

1

In reſpect of the Author of it. In reſpect of the Matter of it. And in reſpect of the effect, and of the end and vſe of it, as firſt:

The Law and vvord of God is good, in reſpect of the Author of it, becauſe it comes from God, it is his Word, vvho is goodneſſe it ſelfe, the Fountaine of all goodneſſe, and from vvhom comes nothing but that vvhich is only good.

Secondly,

Secondly, the Law and vvord of God is good, in reſpect of the matter of it: becauſe the matter of it is the wiſdome and will of God reuealed, whoſe will onely is good, and the rule of all goodneſſe, and *the will of all "creatures in heauen* or earth is ſo farre forth good, as it "conſents and agrees with the will of God reuealed in "the eternall truth of his Word. And the word of God doth not allow of, nor beare with the leaſt euill that is, but condemnes all things that be euill, be they neuer ſo pleaſant, or neuer ſo profitable in the corrupt ſenſe and iudgement of men, and threatens iudgement againſt thoſe that are guiltie of euill, and it commends all good things, and ſhewes men euery good way in which they are to walke, and it containes promiſes of many good things both temporall and eternall, both belonging to the body and to the ſoule, and concerning this life, and that life that is to come, to thoſe that yeeld obedience to it. 2 *Note.*

Thirdly, the Law and word of God is good in reſpect of the effect, and of the end and vſe of it: becauſe it makes men, of ill to become good; as an Inſtrument, it workes grace and goodnes in them, in conuerts and turnes a ſinner from euill to good, as *Dauid* ſaith, *Pſal.* 19.7. *The Law of the Lord is perfect, conuerting the ſoule.* And the word of God, as an inſtrument, workes in the heart true ſauing faith, and al other good graces of the Spirit, and *makes men perfect to all good workes,* 2 *Tim.* 3. 17. and it tends to this end, to make Gods Elect partakers of the greateſt good in this life, namely, of true comfort in Chriſt, and true peace of conſcience, and of the euerlaſting good of their ſoules and bodies in the life to come. *Iam.*1.21. *It is able to ſaue mens ſoules.* And therefore *Peter* ſaid to Chriſt, *Ioh.*6.68. *Thou haſt the words of eternall life.* And 2 *Tim.* 3.15. ſaith the Apoſtle to TIMOTHY, *Thou haſt knowne the holy Scriptures of a childe, which are able to make thee wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus.* 3 Pſal.19.7. 2 Tim.3.17. Iames 1.21.

Thus

Thus then we ſee how, and in what reſpects the Law and word of God is ſaid to be good. It comes from God, who is goodneſſe it ſelfe, and the Fountaine of all goodneſſe, from whom nothing can come but goodneſſe. It is the wiſdome and will of God reuealed, vvhoſe vvill onely is good, and the Rule of all goodneſſe, and it condemnes all euill whatſoeuer, threatning iudgement to them that are guiltie of euill, and it commends all good things, and ſhewes men euery good way in which they ought to walke: It containes ſweete promiſes of many good things both temporall and eternall, made to thoſe that yeeld obedience to it, and as an inſtrument, it makes men, of ill to become good, turning them from euill to good, it workes true ſauing faith, and all other good graces in the heart, and it tends to this end, to make Gods choſen partakers of the greateſt good in this life, and of eternall good in the life to come: and therefore certainly, the Law and word of God is a Truth that is truly good and euery way good.

Vſe 1. A deceit of the Papiſts diſcouered.

Now then this being ſo, it firſt diſcouers a deceit of the enemies of Gods Truth, the Papiſts. By this we may eaſily ſee, that they are no ſuch friends to good workes, as they would make the vvorld beleeue they are; they ſeeme to carry a great zeale to good vvorkes, and they pretend to be ſuch friends to good works, as if none were like them, and they open their mouthes wide againſt vs, as enemies to all good workes. But indeed, if the matter be well examined, we ſhall finde none greater enemies to good workes then Papiſts are. For why? They take order to keepe the people amongſt them, from the knowledge of Gods will reuealed in his Law and Word; they ſtraitly charge the people, on paine of damnation, not to reade the Booke of God; and they will not ſuffer them to haue the Scripture in their Mother tongue, in a Language knowne to them.

Now then conſider it; Is the Law and Word of God the

the Rule of all goodneſſe, ſhewing men euery good way, and teaching men what is good, and what is ill, and how good workes are to bee done; and will they barre men from the knowledge of the word of God, and not ſuffer them to haue any acquaintance with it, yet beare the world in hand, that they are the only friends and fauourers of good workes? Who is ſo ſimple, as ſees not their deceit? A man with halfe an eye may eaſily ſee, that their practice is in flat oppoſition to their vvords; they ſay one thing, and they practiſe another.

Vſe 1. Wee muſt acknowledge the word of God to be euery way good.

And for the vſe of the point to our ſelues: Is it ſo, that the Law and vvord of God is truly good? Doth it commend all good things, and promiſe good to thoſe that yeeld obedience to it? And doth it condemne all euill, and threaten iudgement to thoſe that are guiltie of euill? Is it good in the promiſes, and good in the threatnings of it? Surely then, it muſt be ſo acknowledged, and ſo eſteemed of vs; vvee muſt acknowledge the Word of God to be good, in promiſing good things, and good alſo, in condemning ill, and in threatning iudgement againſt thoſe that are guiltie of ſinne, and as well good in the one, as in the other; yea, vve muſt acknowledge the vvord of God, applyed to the diſcouering, and to the condemning of our particular ſinnes, and the threatnings of it iuſtly denounced againſt vs for the ſame, to bee the good word of God.

Thus did *Ezechiah*, *Iſai.* 39. 8. When the Prophet came vnto him, and told him of his particular ſin in ſhewing his treaſures, and reprouing him for it, and let him vnderſtand vvhat euill the Lord vvould bring vpon him for that ſinne; ſaith HEZEKIAH, *The Word of the Lord is good, which thou haſt ſpoken:* I acknowledge the Word that thou haſt ſpoken, to bee the good vvord of God. Thus muſt vvee doe; vve muſt acknowledge the Word in the miniſtery of it, diſcouering and condemning our ſinnes, and the threatnings of it applied to vs in regard of thoſe

those sinnes, to bee the good vvord of God.

Now, herein men come too short, and they faile. Let the Word of mercie, and the Word of comfort be deliuered and preached, and euery one is readie to hale and pull that to himselfe, though it belong not to him, and to acknowledge that, and to esteeme that to bee the good word of God. But let the particular sinnes whereof men are guiltie, bee discouered and condemned in the ministery and preaching of the Word, and iudgements due to those sinnes be iustly denounced, and men thinke that the Word so applyed, is but the word of man, the word of the Preacher, and not the good Word of God: they will not acknowledge that, and esteeme that as the good Word of God, but hold and deeme that to be the bare word of man.

Well, let such persons know, that the Lord in his iust iudgement will deale with them proportionally. Dost thou hold and esteeme the Word discouering thy particular sinnes, and condemning them, and threatning iust Iudgements against thee for them, to be but the word of man, the word of the Preacher, and not the good word of God? Assure thy selfe, the Lord in his iust iudgement *Note.* "will punish thee in the same kind, and deale with thee "accordingly in his vvord of mercy, and in his vvord of "comfort; he will make his word of mercie and comfort "to thee, but the word of man, a vanishing word, and a word that shall perish with the breath of man; it shall not be the good word of God to thee in time of neede; thou shalt then finde no comfort in it. Remember the example of HEROD; *He heard* IOHN, *and did many things, and heard him gladly,* Marke 6.20. yet when *Iohn* told him of his particular sinne, and reproued him for it, then he thought that was but *Iohns* vvord, and not the word of God, and hee would be meete with *Iohn* for it. And so indeed, the Lord, in his iust iudgement, made all that *Herod* heard from *Iohn*, euen the things hee heard gladly,

Marke 6.20.

gladly, and tooke great comfort in (as he thought) to become vnprofitable to him, and the Lord ſuffered him to rot and periſh in his ſinnes.

Learne vvee then to take heed of diuiding betweene God and his Word, vvhen his Word diſcouers our particular ſinnes, and threatens iudgements iuſtly againſt vs for the ſame: and of thinking the Word ſo applyed, to be but the word of man, and not the good Word of God, if vvee ſo doe, vvee may iuſtly looke, that the Lord ſhould make his Word of comfort, not to be his good Word to vs in the time of need, but only as the vvord of man. Let vs therefore acknowledge the word of God, both promiſing mercy, and good things, and alſo iuſtly threatning Iudgement againſt vs for our ſinnes, to be the good word of God; and then doubtleſſe we ſhall finde the comforts of it, made good to vs in time of need.

Vſe 3. That onely is good, which is agreeable to Gods word.

Laſtly, is it ſo, that the Law and word of God is good, and the rule of all goodneſſe? Surely then, that is onely good, that is agreeable to the word of God; that is a good worke, that is done according to the rule of the word of God. And ſo the workes which Papiſts ſo much boaſt and bragge of, are no good workes.

And for our ſelues, wouldſt thou haue ground for that thou doſt, and be ſure that thou mayeſt lawfully do it, and that it is good which thou doſt? Then go to the word of God, aduiſe with that, if the word of God giue thee warrant for the thing, it is good which thou doſt; if not, it is euill. *Michah 6.8. He hath ſhewne thee, O man, what is good, and what the Lord requireth of thee: Surely, to doe iuſtly, and to loue mercy, and to humble thy ſelfe, to walke with thy God.* It is not thine owne ſenſe, nor reaſon, nor cuſtome of time, nor examples of men, that can ſufficiently warrant the doing of any thing. No, no: looke to the word of God, if that warrant the thing thou doeſt, either expreſſely or by good conſequence, it is good; if it doe not, thou canſt not do it with any comfort. Michah 6.8.

VERS.

Vers. 13.

Was then that which is good, made death vnto me? God forbid: but ſinne, that it might appeare ſinne, wrought death in mee, by that which is good, that ſinne might be out of meaſure ſinfull by the Commandement.

IN this Verſe our Apoſtle propounds a new cauill, that ſome might, or haply did make againſt the Law of God, and anſweres it; he wipes away a new calumny and ſlander that ſome might, and it may be, did charge on the Law of God, namely this, that the Law ſhould bee the cauſe of death, and the occaſion of this cauill and calumny, was from that the Apoſtle had deliuered, *Verſ.* 10, 11. That on the comming of the Law, ſinne reuiued, and he died: and the ſame Commandement which was ordained vnto life, was found to be vnto him vnto death. Sin tooke occaſion by the Commandement, and deceiued him, and thereby ſlue him. Hereupon ſome Cauillers were ready to obiect againſt the Apoſtle, and to lay a foule blot on the Law of God, and in this or the like manner to open their mouthes againſt the Law, and againſt the Apoſtle, and to ſay, Thou ſayeſt that the Law is good. Well, let that be granted, that the Law indeed is good in it ſelfe, and good to others: yet to thee, it fell out as thou ſayeſt to be to death, it wounded thee, and it ſlue thee; therefore that which is good to others, was made death to thee; euen the good Law of God was found to be the cauſe of death to thee: and ſo thou makeſt the Law a moſt peſtilent and vile thing.

Now this cauill, and this calumny and ſlander, the Apoſtle firſt propounds, and then anſwers: and hee propounds it very emphatically, by way of interrogation or queſtion. *Was that then which is good, made death vnto me?*

Was

Was the good Law of God the cauſe of death to mee? Will you ſo affirme, and ſo gather from my ſpeech? Will it beare and bring forth ſuch a Concluſion?

To this the Apoſtle anſwers firſt generally, No, and that by way of abhorring ſuch a foule concluſion (*God forbid,*) *Was that then which is good, made death vnto me? God forbid,* ſaith he: and then he ſubioynes a more particular anſwer to this abſurd concluſion, and he ſhews that not the Law, but ſinne was the cauſe of death to him, and how ſinne was ſo the cauſe of death to him, namely, by vvorking death in him by that which is good; and that is further amplified by the end of that working, or by the euent that might follow on it, as namely, this might be the euent and iſſue of it, that the vilenеſſe of ſinne might appeare. *But ſinne* (ſaith the Apoſtle) *that it might appeare ſinne, wrought death in me by that which is good.* And that euent he further explaines in thoſe words, *That ſinne might be out of meaſure ſinfull by the Commandement.* As if he had ſaid, That ſinne might appeare ſinne, that is, that ſinne might be out of meaſure ſinfull: adding further by vvhat in particular, namely, *By the Commandement, that ſin might be out of meaſure ſinfull by the Commandement.* And ſo vve ſee the generall matter of this Verſe.

Was that then which is good] By that which is good, the Apoſtle meanes the Law of God, to vvhich in the Verſe before he gaue this Epithete and Title (*Good*) *made death to me?* that is, made deadly, or the cauſe of death to me: the word (*Death*) being here put by a *Metonymie* of the effect, for the cauſe, and the Apoſtle here vſing an Interrogation, *Was that then which is good, made death to mee?* It is as if hee had ſaid, Will you that are giuen to cauill, concluding from mine owne vvords, affirme, that therefore the good Law of God vvas made deadly, or the cauſe of death to mee? Will that concluſion follow on my fore-going ſpeech. (*God forbid:*) That, as we ſhewed, *Verſe* 7. is a phraſe of abhorring, as if hee had ſaid, Farre be

Interpretation.

be it from vs ſo to thinke: fie on it, it is an abſurd thing ſo to imagine. (*But ſinne*) The word ſinne is here to be taken as before, for the corruption of nature; as if hee had ſaid, but the corruption of my nature, that it might appeare ſinne, that is, that it might appeare, and be knowne to be that which indeed it is, euen vile and filthy, and of a curſed nature (*wrought death in me.*) Theſe vvords vvee ſhall eaſily vnderſtand, if wee call to mind what was deliuered in my expoſition on *Verſ.*8,9,10,11. The meaning of them is this. It was ſtirred vp in me with greater violence to bring forth all manner of euill, and ſo it did infold me more deepely in death and damnation, and made me more lyable to the curſe of the Law and to the vvrath of God, and my conſcience vvas ſmitten and wounded, and I found my ſelfe as a dead man. (*By that which is good*) that is, on occaſion of the good Law of God, it was ſo ſtirred vp in me, that by the ſame Law I being guilty of the breach of it, my conſcience was ſo ſmitten. (*That ſin might be out of meaſure ſinfull.*) Theſe words, as wee ſaid, are an expoſition of thoſe, *that ſinne might appeare ſinne:* and the meaning of them is this, That the corruption of my nature might ſhew it ſelfe extreamely euill and vile, and might appeare to be moſt wicked and curſed ſinne. (*By the Commandement*) that is, by the Commandement forbidding it and condemning it. Thus then briefely conceiue we the Apoſtles meaning, as if he had ſpoken a little more plainly on this manner:

Will you that are diſpoſed to cauill, caſt a further blot on the good Law of God, and from my former ſpeech conclude, that the good Law of God was made to me deadly, or the cauſe of death? Oh, farre be it from vs ſo to thinke: fie on it, that is an abſurd concluſion; there is no ſuch matter: but indeed the corruption of nature, that the vile, filthie, and curſed nature of it might appeare, on occaſion of the good Law of God, was ſtirred vp in me, with greater violence to bring forth all manner of euill: ſo it did infold me more deepely in death and damnation;

nation; and I being further guiltie of the breach of it, it made me more lyable to the curse of the Law, and to the wrath of God, and my conscience was thereupon wounded and smitten, and I found my selfe as a dead man, euen by the good Law of God, I say, thus the corruption of my nature wrought in mee by the good Law of God, that it might shew it selfe extremely euill and vile, and might appeare to be most wicked and cursed sinne, by the Commandement of God that forbad it, and condemned it.

Here we see, that the Apostle is put to answer a new cauill, and to wipe away a new calumny that some were ready to cast on the good Law of God: there was cauilling against it before, and now againe. Whence note we in a word, the nature of malicious cauillers and contradicting spirits, such as are giuen to cauil against the truth, and to contradict it, their nature is neuer to be satisfied, but they haue euer something to obiect, and something to say against the Truth, be it neuer so cleare, and neuer so plainly laid before them.

Doctr. 1. The nature of malitious cauillers is, neuer to be satisfied.

And they are able to take some exception against it, and therefore it is no maruell, it is not a thing to be wondred at, when the Truth that is grounded on the good Word of God, and made most cleare by euidence of Scripture, bee it matter of faith or manners, as Vsury, Sabbath-breaking, and such like, hath some to except against it, and to contradict it; no maruell (I say) though some doe cauill against things clearly deliuered out of the Word of God: for indeed cauillers and contradicting spirits are neuer satisfied, their vnsanctified wits delight in crossing the Truth, and as it is, 2 *Tim.* 3.8. *As* IANNES *and* IAMBRES *withstood* MOSES, *so these men also resist the Truth, and they are men of corrupt mindes.* Let it suffice to haue pointed at that. 2 Tim.3.8

The point I will stand on a little further, may thus bee gathered: wee see that the Apostle is here put to answer a new slander, brought against the good Law of God,

that the good Law of God ſhould be deadly, or the cauſe of death to him, and ſo a moſt vile and peſtilent thing: this, the Apoſtle is here put to wipe away from the good Law of God. The point hence is this:

Doctr.2. Vnſanctified wits and hearts commonly charge vile things on Gods Truth, and on good things.

That the enemies of the truth, and cauillers, ſuch as are of vnſanctified hearts and wits, they ſticke not to charge moſt vile things on the Truth of God, and on the good things of God; they care not to charge the holy Truth and good Word of God, and the miniſterie and preaching of it, and other good things of God to be the cauſe of much miſchiefe and many euils. And hence it was, that the holy men of God, the Prophets, publiſhing the truth and the good things of God to the people, they haue been held to be troublers of the State, and peſtilent and dangerous fellowes, euen by publiſhing the holy Truth of God to doe much euill. 1 *King.* 18.17. ſaith AHAB to ELIIAH, *Art thou hee that troubleth Iſrael?* *Act.*24.5. ſaith TERTVLLVS, *Certainly wee haue found this man a peſtilent fellow, and a mouer of ſedition among all the Iewes throughout the world.* And *Matth.*11.18.19. The people charged *Iohns* preciſe and ſtrict courſe, to bee no better then deuiliſh, and they ſaid he had a Deuill. And againe, Chriſt taking more libertie in the holy vſe of Gods creatures, they charged that holy courſe of his with intemperancy, they ſaid *he was a glutton and a drinker of wine.* Thus it hath been in all ages; we reade in the Primitiue times of the Church, the Goſpell was charged to be the cauſe of all euils: if any Plague or Iudgement was ſent, the enemies of the Truth of God preſently laid the fault on the Goſpell, and the Chriſtians muſt foorthwith bee caſt to the Lions. And not to fetch proofe of this ſo farre off. Do not we ſee in our owne times, and in our owne wofull experience, that cauillers and men of vnſanctified hearts and wits, ſticke not to charge moſt foule things on the Truth of God, and on the holy things of God? Doe not ſome charge the miniſtery of the Word, and the preaching of

1 King.18.17.

it,

it, to be the cause of all Schismes and Heresies? yea, doe not some men sometimes vtter it, when a Preacher is sent to a people, and is carefull to do his duty faithfully, that if they should follow him & his preaching, he would make them all fools and mad men, and they should soon go out of their wits? This we see or may see in our owne times. Now what are the reasons of this? Surely these:

Reason 1.

First, the Deuill hee beares a deadly hatred and strong malice against the Truth of God, and the good things of God; and men of vnsanctified hearts and wits, especially if they haue pregnant wits, are fit instruments for him to vse, in defaming and disgracing of the Truth of God, and the holy things of God, and being vnsanctified, they are ready to be imployed in that seruice.

2

Againe, men of vnsanctified hearts and wits, are commonly such as will not beleeue the Truth of God, and yeeld obedience to it; and therefore they are iustly giuen ouer to the spirit of calumniation: and so it comes to passe, that cauillers, and men of vnsanctified hearts and wits, stick not to charge most vile things on the holy Truth of God, and on the good things of God. This therefore may serue to arme and strengthen vs against the clamours and vile slanders of the Papists, cast on the Truth we hold and teach, calling it heresie and the like: yea, this may serue to arme and strengthen vs against the clamours and speeches of vngodly men amongst vs: we are not to stand amazed and wonder at it, when we heare vngodly men open their mouthes wide against the ministery of the Word, and against the holy profession of the Truth, when wee heare men say, There was neuer good world, since there was so much preaching and so much professing: Here is a vile place indeed, here is so much preaching and so much professing in it, as that men cannot now bee merry in this place, and they cannot vse that good neighbourhood in it as they were wont.

Vse 1.
Strength against the vile slanders, that the Papists cast on our doctrine,

And against other clamors also.

When we heare men vtter these, or the like speeches,

we are not to thinke it a ſtrange thing; thus it hath been, and thus it will be to the end of the world; cauillers and men of vnſanctified hearts and wits, will charge moſt vile things on the holy Truth of God, and on the holy profeſſion of the Truth, and on the Profeſſors of it.

Obiect. It may be, thou that art a looker on, an indifferent man, a ciuill honeſt man, wilt ſay, Surely there would not be ſuch oppoſition againſt them, and ſuch vile things charged on them, vnleſſe the cauſe were in themſelues: they are troubleſome perſons, and buſie-bodies, and none can liue quietly by them. Thou art deceiued. Indeed the Deuill cannot liue quietly by them: and therefore he ſtirres vp his Inſtruments to charge vile things on the Truth of God, and on the profeſſion of the Truth, and on the Profeſſors of it. And herein appeares the vilenetſe of wicked & vngodly men, in that they dare charge vile things on the holy Truth of God, and on the holy

Note. " profeſſion of it. The Deuill dare not ſay that true Re-
" ligion it Hereſie, and that ſound and ſincere profeſſion
" of the Truth of God is hypocriſie. Herein then they are worſe then the Deuill.

Vſe 2. True Profeſſors of the Goſpell muſt carry themſelues anſwerable to their Profeſſion.

Againe, is is ſo, that cauillers, and men of vnſanctified hearts and wits, ſticke not to charge moſt vile things on the holy Truth of God, and on the holy things of God? Then true Profeſſors of the Truth muſt looke to themſelues, that they carry themſelues anſwerable to that holy Profeſſion, and giue the wicked and vngodly no iuſt cauſe to ſpeake euill of them: for are vngodly men growne to that height of impudencie, that they dare charge vile things on the holy Truth of God, and on the holy things of God? Certainly then, much more will they charge foule things on thee that art a Profeſſor of the Truth of God; if thou giue them iuſt occaſion to ſpeake euill of thee, they will then open their mouthes wide againſt thee, & inſult ouer thee exceedingly. And therfore let ſuch as profeſſe the Truth ſincerely, labour to ſhine as lights

lights in the midſt of a naughty and crooked generation.

In the next place obſerue we, that the Apoſtle hauing propounded that abſurd cauil and ſlander, that ſome were ready to charge on the Law of God, that the Good Law of God ſhould be deadly, or the cauſe of death to him: hauing (I ſay) propounded that by way of Interrogation, *Was that then which is good, made death to me?* he anſwers it negatiuely, and that with a deteſtation, and an abhorring of ſuch a foule concluſion: (*God forbid:*) farre be it from vs ſo to think: Oh, fie on it, that is a very abſurd concluſion. Hence we are giuen to vnderſtand thus much:

Doctr.3. It is very abſurd, to charge the good Law of God, to be the cauſe of death and damnation to any.

That it is a very abſurd thing, it is a thing againſt all reaſon, to charge the good Law of God to be deadly, and to be the cauſe of death to any one. The good Law of God is not to be charged to bee the cauſe of any mans ſpirituall death; that doth not properly, as a working cauſe, wound the conſcience of any, nor of it ſelfe make any lyable to death and damnation. Indeed, the good Law of God iuſtly threatens death and damnation to ſuch as are guiltie of the breach of it, the curſe of the Law being annexed to it, and this being ioyned to the Law, that *curſed is euery one that continueth not in all things written in the Booke of the Law, to doe them:* but yet it is a wrong to the Law, and an imputation falſly caſt vpon it, to ſay that it is the proper cauſe of death and damnation, and that it properly, as a cauſe, brings forth the wound of conſcience, or of it ſelfe makes any lyable to death and damnation.

We know that the Lawes of the Kingdome threaten death to ſuch as are guiltie of Treaſon, Murder, Theft, and other capitall crimes, and they condemne ſuch to death as are found guiltie of thoſe crimes: but yet it were a wrong, and a ſlander falſly laid on the Lawes, to ſay that they, of themſelues, and as cauſes, make men lyable and ſubiect to death, and that they bring forth that effect of themſelues. And ſo indeed *the Law of God* (as it is)

Rom 4.15. *Rom.4.15. causeth wrath*, that is, it shewes men that are guilty of the breach of it, their guiltinesse, and it pronounceth sentence of death and damnation against them, it shewes them, that by reason of their guiltinesse, they are lyable to death and damnation; but to say, that the Law of God is the proper cause of death and damnation to any, or of it selfe wounds the conscince, or makes any lyable to death and damnation, that is absurd, and that is against reason, and a thing vniustly charged on the good Law of God. For why? *The* good *Law* of God, as the Apostle saith, Vers.10. *was ordained to life*. And *Deut.*30.15. *Moses* hauing published the good Law of God to the people, hee saith, *Behold, I haue set before thee this day life and good*; and if the good Law of God bee kept and obserued perfectly, without failing in any iot or tittle of it, it is able to giue life and saluation, according to that, *Leuit.*18. 5. *Yee shall keepe therefore my Statutes and my Iudgements, which if a man doe, he shall then liue in them.* And the same is againe repeated, *Ezech.*20.11. *And I gaue them my Statutes, and declared my Iudgements vnto them, which if a man doe, he shall liue in them.*

Rom 7.10

Deut 30.15

Leuit 18.5.

Ezech.20.11.

Againe, the good Law of God being perfectly good, and euery way good, as before we shewed, it cannot of it selfe properly, as a working cause, wound the conscience of any, or make any lyable to death and damnation. And therefore, to charge the good Law of God to be the proper cause of the wound of conscience, or the proper cause of death and damnation to any, it is a wrong to the Law of God, and an imputation falsly cast on it.

Obiect. Sometimes it is said, that the good word of God shall rise vp in iudgement against men, and condemne them; and it is said to be a sauour of death vnto some.

Answ. Not the Word, as it is the good Word of God: but as it is cast aside and disobeyed: and againe, it is a sauour of death to some, not in it selfe, and in it owne nature, but accidentally, through the corruption of mans heart.

Now

Now this I note, to ſhew the error of ſome mens iudgement, to ſhew that ſome are deceiued in their opinion, touching the working and effect of the good Word of God. Some thinke and haue this conceit, that the good Word of God is many times the proper cauſe of inward trouble, and diſtemper, and diſquietneſſe of minde, and that the reading and hearing of the good Word of God, is the very cauſe that ſome become mad, and are diſtracted, yea, that ſome lay violent hands on themſelues; they charge the reading and hearing of the good Word of God, to be the cauſe of theſe foule euils.

Vſe. The error of ſome mens iudgement, touching the working and effect of the good word of God diſcouered.

This is the ſubtilty of Satan; and men that haue no loue nor liking to the Word of God, are ready to ioyne with Satan, thus to diſcountenance and to diſparage the reading and hearing of the good word of God. Indeed it is true, that men, in reading and hearing the good Word of God, are ſometimes brought to trouble of minde and conſcience. But what then? Is the reading or hearing of the good Word of God, the proper cauſe of that trouble? No, no: the proper cauſe of it, is their owne guiltineſſe of ſinne, the good Word of God read or heard, is a means to ſhew men their ſinnes and guiltineſſe; and thereupon they are wounded in ſoule, and troubled in mind & conſcience: and ſo their trouble in that kind comes not from the Word of God, as the proper cauſe of it, but from their owne guiltineſſe of ſinne. A Phyſitian ſhewes a man ſome dangerous diſeaſe in his bodie, that hee knew not of before; and thereupon the man is troubled and much diſcouraged. Is the Phyſitian the proper cauſe of that trouble and diſcouragement? Surely no. But the diſeaſe of his bodie now made knowne to him. So is it in this caſe; the good Word of God ſhewes men their guiltineſſe of ſinne, and thereupon they are troubled; the proper cauſe of that trouble is not the good word of God, but their owne guiltineſſe.

Haply then thou wilt ſay, Were it not better that men *Queſt.*

ſhould forbeare the reading or hearing of the Word? or at leaſt, nor reade or heare ſo much, as thereby to bee brought to that trouble of minde and conſcience?

Anſw. I anſwer, No: for the trouble of minde for ſin is good, if it fall not into vtter deſpaire.

But you will ſay, It doth fall into vtter deſpaire: and many times that it doth ſo, is through mens owne weakneſſe, and the fault is in themſelues; The Goſpell, euen the ſweet doctrine of the Goſpell doth ſometime more wound the conſcience, then any other thing: and is the fault in the doctrine of the Goſpell? No; but in the parties owne weakneſſe, that cannot take hold of the promiſes of it.

We may not then conclude againſt the reading or hearing the good Word of God: or ſay, It is not good to read or heare ſo much, becauſe trouble of mind followes on it. Trouble of minde for ſinne is good, if it fall not into deſpaire; and the fault is in men themſelues, if it ſo doe, in that they cannot take hold of the comforts offered vnto them in the good Word of God. And therefore take we heed of charging that on the good Word of God, on the reading or hearing of it, that indeed comes not from it; and let it be farre from vs to think that the good Word of God, or the reading or hearing of it, is the proper cauſe of trouble of mind, of madnes or diſtraction. If we charge theſe things on the good Word of God, we wrong it, and lay an imputation falſly vpon it.

Now touching the Apoſtles particular anſwer to that ſlander charged by ſome on the Law of God. In that hee ſaith that *ſinne*, that is, the corruption of his nature, *wrought death in him*, that is, was ſtirred vp by the good Law of God; wee might hence ſhew the prauitie and peruerſineſſe of the corruption of nature, that it takes occaſion to ſtirre, and worke, and breake out on the good Law of God. But that point we haue heretofore handled: therefore I paſſe by it.

Now

Now in that the Apoſtle ſaith, that the corruption of his heart wrought death in him: Hence wee are plainely taught,

That the wicked and corrupt heart of man abuſeth the beſt things: ſuch is the poyſon of our corrupt nature, if it be left to it ſelfe, and not renewed or reſtrained, as it poyſons euery thing it meets withall, it peruerts the beſt things, and it workes the bane and deſtruction of men, euen by the good & holy things of God. As by the good Word of God, it turnes that to *a ſauour of death*, 2. *Cor.* 2.16. by the Sacrament, it makes a man *guilty of the bloud of Chriſt, and to eate and drinke his owne damnation.* 1. *Cor.* 11.27.29. So by the ſweet and comfortable doctrine of the Goſpell, the doctrine of Faith, and free Iuſtification in the ſight of God, the corrupt heart of man turnes that to a ground of carnall ſecurity and liberty, *Iude Epiſtle Verſe* 4. So the moſt ſweet and holy attributes of God, his goodneſſe, his mercy, his patience, the corrupt heart of man abuſeth all theſe, and euen by theſe it workes the bane and deſtruction of men. *Rom.* 2.4. *Deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance?* Thereby implying, that the wicked and corrupt heart of man abuſeth theſe things to deſtruction. I might inſtance in many other particulars, and ſhew that the corrupt heart of man workes the ruine and deſtruction of men, euen by the beſt and moſt holy things of God. And the reaſon of it is this,

Doctr. 4. Mans wicked and corrupt heart abuſeth the beſt things.

2 Cor. 2.16.

1 Cor. 11.27.29

Iud. Epiſt. v. 4.

Rom. 2.4.

The minde of man left to it ſelfe, ſees not the good vſe of good things: and the heart of man left to it ſelfe, hath no loue nor liking to any good thing; nay, it is auerſe, and repugnant, and in flat oppoſition to the good vſe of euery thing; and therefore no maruell though the wicked and corrupt heart of man left to it ſelfe, doe abuſe the beſt things, and worke the bane of men, euen by the good and holy things of God.

Reaſon.

By this we may eaſily conceiue the miſerable ſtate and con-

Vſe 1.

The miſerable ſtate of ſuch as be in their naturall condition, diſcouered.

condition of all ſuch as are in their naturall ſtate; their caſe and condition is fearfull: for why? they bring deſtruction on themſelues, not only by foule groſſe ſinnes, but by good things, yea, by the good and holy things of God, euen by thoſe things that ſhould doe them moſt good. And what a miſerable condition is that, that men ſhould be in that ſtate, that their owne corrupt hearts ſhould worke their bane by thoſe things, that ſhould bee to their good, and to their comfort both in this life, and in the life to come?

And ſuch is the ſtate and condition of all ſuch as are yet in their naturall condition; their owne wicked and corrupt hearts, being left to themſelues, doe worke their bane and deſtruction, not onely by ſuch ſins as the world takes notice of to be dangerous and pernicious, but by the good and holy things of God. Men commonly bleſſe themſelues, becauſe (as they thinke) they are free from groſſe ſinnes, they liue ciuilly and orderly in the world. Alas, this they may doe, and yet worke their owne bane and deſtruction by good things, euen by the good things of God: and this indeed men doe being yet in their naturall ſtate and condition; and their wicked and corrupt hearts doe work their owne bane and deſtruction, by the good and holy things of God, by the good word of God, by the Sacraments, by the goodneſſe and mercy of God; and they ſhall one day finde, if they haue no other foule ſinnes, which is a thing impoſſible, yet they continuing in theſe ſins, their abuſe of the good things of God, ſhall ſmite their hearts, and wound their conſciences, and bring vtter ruine and deſtruction on them.

Oh then let ignorant and vnrepentant perſons take notice of their fearfull condition. Art thou an ignorant man or woman? or a man or woman vnrepentant? Thou art in a fearfull condition. Thine owne wicked heart workes thy woe and deſtruction, not onely by groſſe ſinnes, but euen by the good and holy things of God.

Oh,

Oh, therefore thinke on it, and haſten out of that fearfull ſtate and condition.

In the next place obſerue wee, that the Apoſtle ſaith, *Sinne wrought death in him by that which is good.* Hee addes further, *That ſinne might appeare ſinne*, that is, as we ſhewed, that the vile, filthie and curſed nature of it might appeare. And he explaines that in the laſt words: *And that ſinne might be out of meaſure ſinfull by the Commandement*, that is, that ſinne might ſhew it ſelfe extreamly euill, and vile, and moſt wicked and curſed ſinne, it breaking out againſt the good Commandement of God. The point hence is this:

Doctr.5. Sinne is then moſt vile and filthy, when it breakes out againſt the meanes that ſhould keep it in.

That then ſinne ſhewes it ſelfe moſt vile and filthy, and of a curſed nature indeed, when it breakes out againſt that which is good, and ſhould be a meanes to keepe it in, then ſinne appeares moſt odious and foule, and it is a fearfull agrauation of ſinne, and makes it out of meaſure ſinfull, when it breakes out againſt the good meanes that ſhould reſtraine it, and ſhould keep it in. And hence it is, that holy men of God, when they would make ſin, ſin committed, to appeare moſt vile and moſt foule, they haue laid it forth, not onely as a breach and tranſgreſſion of the Law of God, but they haue further laboured to ſet it out, as a thing done againſt knowledge, againſt conſcience, againſt the good meanes of reſtraint, which the Lord had vouchſafed, yea, as a ſinne committed againſt the mercy of God, and they haue cloathed it with the circumſtances of time, of place, of perſon, that might aggrauate the ſinne, and make it appeare more foule and more haynous.

Thus dealt *Nathan* with *Dauid*, 2 *Sam.*12.7. Hee not only told *Dauid*, verſ.7. that *hee was the man that had ſinned*, but he proceeded further, and told him, that *he was the man whom the Lord had anoynted King ouer Iſrael, and deliuered out of the hand of* SAVL, *and had giuen him his Lords houſe, and would moreouer, if that had been too little, haue*

2 Sam.12.7.

haue giuen him ſuch and ſuch things: and that he had ſinned in ſecret and cloſe manner, as if *Vriah* had not beene kild by him, but that the ſword of the children of *Ammon* had ſlaine him.

Thus the holy Prophet laboured to make the vileneſſe of *Davids* ſinne to appeare, by bringing to his minde Gods mercy in his aduancement, his contempt of Gods Commandement, and his cunning dealing in committing of that ſinne. And thus dealt *Samuel* with *Saul*, 1 *Sam.* 15.17. He laid before *Saul* the Lords gracious dealing with him in his aduancement, in that when he was little in his owne ſight, the Lord made him Head ouer the Tribes of Iſrael, for the Lord anoynted him King ouer Iſarel, and thereby ſhewed him, that his ſinne was moſt vile, in ſparing *Agag* and the beſt of the Sheep and Oxen, in that his wicked heart had made him ſinne againſt ſuch mercies vouchſafed vnto him.

1 Sam. 15.17.

And this aggrauation of ſinne wee finde vſed by the Prophet in expreſſe termes, *Eſa.* 26.10. *Let mercy be ſhewed to the wicked, yet he will not learne righteouſneſſe: in the Land of vprightneſſe will he doe wickedly.* As if he had ſaid, Herein appeares the vile and curſed nature of the wicked, that though the Lord vouchſafe mercy to them, yet they will ſtill be wicked, and they will not learne to do well; nay, in the Land of vprightneſſe, amongſt many occaſions and meanes of good, they will doe wickedly. And therein appeares the vileneſſe and curſedneſſe of their corrupt nature; and ſo the Prophet plainly confirmes this point, That then ſinne appeares moſt foule, and it is a fearfull aggrauation of it, and makes it out of meaſure ſinful, when it breakes out againſt the good meanes that ſhould reſtraine it, when it breakes out againſt knowledge, againſt conſcience, againſt the mercies of God, and the like. And the reaſon of it is this,

Sinne breaking out againſt the good meanes that ſhould keepe it in, therein it ſhewes it ſelfe to be of the greateſt

greateſt force and ſtrength; and the ſtronger it is being vile, the more vile it is, and therefore this wee may conclude as a certaine truth, that then ſin appeares moſt foule, and it is a fearfull aggrauation of it, and then it is out of meaſure ſinfull, when it breakes out againſt the good meanes that ſhould reſtraine it and keep it in.

Vſe 1. The ſinnes of many diſcouered to be moſt odious and foule.

Now then, this ſerues firſt to diſcouer to vs, that the ſinnes of many in the world are moſt odious, and moſt foule: for indeed the ſinnes of too many want not this circumſtance of aggrauation, they are committed againſt knowledge, againſt conſcience, againſt the cleare light of the Word of God, and againſt the good meanes of reſtraint the Lord hath vouchſafed vnto them. Can the Drunkard, the vncleane perſon, the proud perſon, can theſe and the like plead ignorance, or the want of meanes to reſtraine them? No certainly, they cannot: and therefore their ſinnes are committed againſt knowledge, and againſt conſcience, and ſo they are moſt vile and moſt filthie. The ſinne of ignorance is not excuſable, becauſe men haue in them ſufficient light to leaue them without excuſe: but when men haue a further light giuen them, and ſinne againſt that, that is moſt fearfull, and then is their ſin out of meaſure ſinfull; and without great repentance ſhall finde a proportionable puniſhment, euen more fearfull puniſhment.

Vſe 2. Sinne may be iuſtly taxed as more vile, in reſpect of circumſtances of aggrauation.

Againe, is it ſo, that ſinne is moſt foule and filthie, and it is a fearfull aggrauation of it, and makes it out of meaſure ſinfull, that it breakes out againſt the good meanes that ſhould reſtraine it and keepe it in? Surely, then ſinne may iuſtly be taxed as more vile, in that reſpect that it hath beene committed againſt knowledge, againſt conſcience, againſt the good meanes, againſt the cleare light of the Goſpell, and againſt the euidence of Truth, that hath beene taught, and men are not to thinke much when their ſinnes are thus laid before them, with thoſe neceſſary circumſtances of aggrauation. Men commonly thinke

thinke they are diſgraced too much, when their ſinnes are thus laid before them. But they muſt know that this is the way to bring men to ſee the vilenesſe of their ſins, and to bring them out of loue and liking of them: Yea, this is the way to ſtrip men of all colourable excuſes, as of their owne infirmitie, the example of others, or the like. For what ſhall a man be able to pleade in defence of his ſinne, when his owne knowledge, conſcience, good meanes, and mercies of God vouchſafed vnto him ſhall plead againſt him, as Chriſt ſaid, *Iob.* 15.22. *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne, but now haue they no cloake for their ſinnes.*

And ſo it may iuſtly be ſaid to men hauing the meanes of good, and many mercies beſtowed on them, if they had not had thoſe meanes and thoſe mercies vouchſafed, they ſhould not haue had ſo great ſinne, but now they haue no cloake for their ſin. Therefore ſinne muſt thus be laid before men, that the vilenesſe of it may appeare, yea, we are thus to acknowledge ſin, and to make confeſſion of it to God, when we humble our ſelues in the confeſſino and
Note. " acknowledgement of our ſins. It is not enough to con-
" feſſe in generall that we are ſinners, no, nor yet to con-
" feſſe ſinne in particular: but we muſt adde the circumſtances of aggrauation, we muſt confeſſe it with all circumſtances by which it hath been made more foule and filthy, as that it hath beene done againſt knowledge, againſt conſcience, againſt the good means vouchſafed vnto vs. Thus did *Ezra*, *Ezra* 9. and thus did *Daniel*, *Dan.* 9.
Ezra 9. Dan. 9. The Lord ſees ſin in the vilenesſe of it, and hee will haue vs ſo to lay it before him in the acknowledgement of it, that we may thereby teſtifie our hatred and loathing of it, and that it is vile to vs and in our eyes, or elſe we can neuer looke to finde mercy from him for the pardon of it.

Verse

Verse 14.

For we know that the Law is ſpirituall, but I am carnall, ſold vnder ſinne.

IN this Verſe our Apoſtle firſt brings an Argument, to proue that the Law was not the cauſe of death to him, taken from the nature of the Law, that the Law in the nature of it, is ſpiritull, and therefore cannot bee the cauſe of death: and this, that the Law is ſpirituall, is further ſet forth, as a thing well knowne to the Apoſtle and to other true beleeuers: *For we know* (ſaith he) *that the Law is ſpirituall.*

Then in the words following, he ſpeaks of himſelf, and ſets forth himſelfe as ſtanding in an oppoſite and contrary ſtate to the Law of God, and ſaith, that he was *carnall*, and he addes to that, *Sold vnder ſinne. The Law is ſpirituall, but I am carnall, ſold vnder ſinne.* And ſo hee fals on the third and laſt part of this Chapter; hee makes an entrance and paſſage to it: which part is continued from this Verſe, to the end of the Chapter: and the ſum of it is thus much: A troubled complaint of the Apoſtle, that though hee were regenerate, & had receiued a great meaſure of grace and ſanctification, yet through the remainders of ſin ſtill abiding in him, he was farre from that he ought to be, and farre from that the Law of God required at his hands, and that he was euen carnall, in reſpect of the ſpirituall nature of the Law of God: and ſo a ſetting forth, in his owne example, of the combat betweene the fleſh and the ſpirit, in them that are truly regenerate.

Now touching the combat betweene the fleſh and the Spirit in them that are truly regenerate: The Apoſtle firſt layes it forth in his owne example, from this 14. Verſe, to the 24. and then he ſhewes the iſſue of it, ſtill in-

insisting in his owne example, Verse 24. 25.

1 The combat is laid forth in three degrees. As first, in that hee by sinne was brought to doe that euill which he would not, therein shewing an opposition between the Law commanding, and his will consenting, and sinne ouer-ruling him, and his flesh obeying, and that is in Vers. 15. 16. 17.

2 The second degree is, that hee was hindred by sinne, from doing the good which he would: this is propounded Verse 18. and proued: First, by the contrary effects, Verse 19. and then by the contrary cause, the Law moving to good, and he thereunto consenting, and sin hindering him, Verse. 20. 21.

3 The third degree is, in that his delight was in good, touching the inner man, but yet was led captiue, by the Law of his members, to sinne, Verse 22. 23.

Then, touching the issue of this combat, the Apostle first desires to be freed from this spirituall bondage and captiuitie, Ver. 24. and then giues thanks for his freedom in and through Christ, in that in him hee was thus farre freed, as that he was not wholly captiued to sinne, but in his minde he serued the Law of God, Verse 25.

And thus wee see the generall matter of the third and last part of this Chapter.

In this 14. Verse as I said, the Apostle yeelds a reason why the Law of God is not the cause of death: because *the Law is spirituall*, deliuering that as a knowne truth, and then hee sets himselfe as standing in a contrary state to the Law, that *he was carnall*, and addes to that, that *hee was sold vnder sinne*.

Interpretation. For we know, (*We know*) that is, both I and you know this, this is a truth which we know well, and wherewith we are well acquainted, *that the Law*: The word (*Law*) is here to be taken, as before, for the morall Law of God, and that Law is here said to be spirituall; and for the vnderstanding of that Epithete, wee are to marke that the Apostle

Apoſtle here oppoſeth *Spirituall* to *Carnall: the Law is ſpirituall, but I am carnall.* As it is an vſuall thing vvith him to oppoſe fleſh and ſpirit, *Rom.8. verſe 1, 5, 6,* &c. ſo here hee oppoſeth Spirituall to Carnall, and his meaning is this: That the Morall Law of God is in the nature of it, moſt pure and perfect, heauenly and diuine, and this it is, both in reſpect of the Author of it, becauſe it comes from God, vvho is a Spirit, and it is the reuealed vvill and vviſdome of God, touching all morall duties; and alſo in reſpect of the matter of it, becauſe it requires ſpirituall, that is, heauenly, Angelicall, and diuine obedience, euen abſolute, exact and perfect purity both of heart and life, it requires a perfect conformitie to it, not onely in the outward man, but alſo in the very heart, and ſoule, and Spirit, as vvell inward as outward, yea, as vvell in mans nature, as in his actions; ſo is the Morall Law of God ſaid to he ſpirituall.

But I am carnall, ſold vnder ſinne. Some make queſtion, vvhether the Apoſtle here ſpake of himſelfe, as hee vvas now an Apoſtle and truly regenerate, or no. Doubtleſſe hee did: for he ſpeakes of himſelfe in the time preſent, *I am carnall:* not in the time paſt, as before, *Verſ.*8, 9, 10, 11.

Why? but vvill ſome ſay, Was *Paul*, being an holy Apoſtle, and a man truly regenerate, carnall? *Queſt.*

I anſwer, Yes, he vvas, if vvee rightly conceiue his meaning, namely, thus. He vvas not ſimply and altogether carnall, as vnregenerate perſons bee, hee was not *in the fleſh*, as *Verſ.*5. not altogether fleſh, as *Ioh.*3.6. *That which is borne of the fleſh, is fleſh.* But yet he vvas in ſome reſpect carnall, as firſt, in reſpect of that perfect integritie, vprightneſſe, or (as I may ſo ſpeake) that ſpiritualitie that is taught and required in the Law of God; and doubtleſſe, this he intended, in ſetting theſe two one againſt the other, ſpirituall and carnall. *The Law is ſpirituall, but I am carnall.* As if hee had ſaid, It is heauenly and diuine, it *Anſw.* Iohn 3.6.

requires Angelicall and Diuine obedience: but alas, I come farre ſhort of that vprightneſſe, and that ſpiritualitie that the Law requires, I am euen carnall, in reſpect of it.

Secondly, the Apoſtle vvas carnall, and might iuſtly ſay of himſelfe, that *hee was carnall*, in reſpect of perfect regeneration; that though hee vvere truly regenerate, yet he vvas regenerate but in part, not perfectly, and that he was ſtill in part carnall, and had ſtill the relickes of originall corruption abiding in him, and carnall infirmities ſtill cleauing vnto him; as Ignorance, Vnbeliefe, Doubting, and the like.

And thus vvee are to vnderſtand the Apoſtle, in ſaying that *he was carnall*; that hee vvas not ſo ſimply, and altogether as vnregenerate perſons be, but in reſpect of that vprightneſſe of the Law, and in reſpect of perfect regeneration.

He addes further, *(ſold vnder ſinne.)* This phraſe is borrowed from bondmen or captiues: and the Apoſtles meaning is, that hee was a bondman or captiue vnder ſinne, the corruption of his nature: and that we may conceiue how, know, that one may be a bondman, either by ſelling himſelfe into captiuitie and willingly obeying a Tyrant, or by being brought into captiuitie againſt his will: as *Ioſeph* was ſold into captiuitie by his brethren. And this was *Pauls* caſe here, in reſpect of ſinne, he was a bondman vnder ſinne vnwillingly; he ſold not himſelfe, as *Ahab* did, to worke wickednеſſe: but hee vvas held vnwillingly vnder the power of his corruption, and by that he vvas drawne to many things hee allowed not, as hee expounds himſelfe in the Verſes following: and that is his meaning, when hee ſaith, *hee was ſold vnder ſinne.* Thus then conceiue we his meaning in the words of this Verſe, as if he had ſaid,

Both you, and I, euen all of vs know this to bee a truth, wee well vnderſtand it, that the morall Law of GOD is, in the

the nature of it, moſt pure and perfect, heauenly and diuine, being breathed out from the Spirit of God, and requiring heauenly, Angelicall, and diuine obedience, euen abſolute and perfect puritie and holineſſe, both of heart and life, and perfect conformitie to it in the very heart, ſoule, and ſpirit, and as well inward as outward, and as well in mans nature, as in his actions: but alas, I muſt needes acknowledge this of my ſelfe, if I looke into my ſelfe, and compare my ſelfe with that vprightneſſe, and that ſpiritualitie of Gods Law, and duely conſider the imperfection of my regeneration, hauing ſtill the relickes of originall corruption abiding in mee, and carnall infirmities cleauing vnto mee, that I am in theſe reſpects carnall, and earthly, and that I am ſold as a bondman and captiue, againſt my will, vnder the power of mine owne corruption.

We are here firſt to conſider the Epithete and Title giuen to the Morall Law of God, that it is ſpirituall, and the point hence is that which is intended by this Epithete, namely this,

Doctr.1. The moral Law of God is of an heauenly and diuine nature, and it requires a proportionable obedience.

That the Morall Law of God is in the nature of it heauenly, Angelicall, and diuine, and it requires heauenly and Angelicall obedience; it requires that men conforme themſelues to it, and yeeld obedience to it, not only in the outward man, but alſo in the moſt inward motions of their mindes, wills, and affections, and in their very ſpirits, and thoughts: yea, it requires euery way abſolute, exact, and perfect obedience in ſoule and bodie: and to this purpoſe vvee haue plaine euidence of Scripture. *Deut.6.5,6. Thou ſhalt loue the Lord thy God with all thine heart, and with all thy ſoule, and with all thy minde, and theſe words which I command thee this day, ſhall bee in thine heart. Luke* 10. 27. the Expounder of the Law, ſaith thus, *It is written in the Law, Thou ſhalt loue thy Lord God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought.* And thus Chriſt himſelfe expounds the Morall Law of God,

Matth.5. in many Verſes of it, as 22, 28, 34, &c. And he giues the ſpirituall ſenſe of the Law, and ſhewes that it reacheth to the moſt inward motions of the minde, vvill and affections, and that it requires abſolute and perfect obedience, as vvell in the ſoule, as in the body, and in the very ſpirits and thoughts of men. The reaſon of it is this,

Reaſon. The morall Law of God being breathed out from the Spirit of God, it expreſſeth the mind of God, and the will of God, touching all morall matters, and as the Prophet ſaith, *Iſai.55 8. Gods thoughts are not our thoughts*, nor Gods vvill our vvill: but his thoughts, his mind, and his will, are like to himſelfe, moſt heauenly, and moſt ſpirituall; and therefore the morall Law of God muſt needs be in the nature of it, Heauenly, Angelicall, and Diuine, and requiring obedience, in no ſort fauouring of the fleſh, nor ſuch as men thinke and iudge to be good, but heauenly and Angelicall, and that vvhich is euery vvay abſolute and perfect, and as vvell in ſoule as in body.

Vſe 1. Gods Law muſt be ſpiritually vnderſtood.

And this ſerues to teach vs how the Law of God muſt be vnderſtood, namely, ſpiritually; it being in the nature of it, heauenly and ſpirituall, it muſt bee ſpiritually vnderſtood. The Phariſies in their time miſſe-vnderſtood the Law of God. And many in our time miſſe-vnderſtand it, many thinke, that men may vnderſtand the Law of God by the ſtrength of naturall reaſon, and they ſticke not ſometimes to ſay, that if the Law of God be but read to the people, it is ſufficient. Why, ſay they, vvho knowes not this, that it is a ſinne to kill, to ſteale, and the like? Alas, ſuch men looke on the Law of God vvith a vvrong eye, they looke on it vvith the eye of naturall reaſon, and that eye is not able to ſee the vprightneſſe of the Law of God, and to diſcerne the ſpiritualitie of it; and ſuch men *haue a vaile ouer their eyes*, 2 *Cor.*3. 15. They reſt in the outward rinde and barke of the Law of God, they ſee not the pith and marrow of it. If vvee vvould rightly vnderſtand the Law of God, vvee muſt labour to vnderſtand it ſpiritually,

ſpiritually, and to finde out the ſpirituall ſenſe and meaning of it.

Againe, is it ſo, that the Law of God, in the nature of it, is heauenly and ſpirituall, and requires heauenly and Angelicall obedience? vvho then is able in time of this life, in his owne perſon, perfectly to fulfill the Law of God? vvho is able to attaine to that perfect puritie the Law of God requires? Surely, none liuing being a meere man: and therefore it is a dreame of the Papiſts, to ſay that men may perfectly fulfill the Law of God in this life, in their owne perſons, and may merit by their works, and doe vvorkes of ſupererogation: theſe be fancies of idle braines.

Vſe 2. No man is able in time of this life, perfectly to fulfil the Law of God in his owne perſon.

Laſtly, is it ſo, that the Law of God is in the nature of it, heauenly and ſpirituall, requiring heauenly and angelicall obedience to it, as well in ſoule as in body? Surely, then we may not thinke it inough to conforme our ſelues to the Law of God in outward actions only. No, no: vve muſt yeeld internall and ſpirituall obedience to the Law of God; the Law of God, in commanding outward good vvorkes, and in forbidding outward euill deeds, commands and forbids the very firſt motions and deſires of thoſe vvorkes, and therefore vve muſt labour in truth, though vvee cannot perfectly, yet in truth to yeeld obedience to the Law of God, not only in our bodies, but alſo in our hearts, ſoules and ſpirits.

Vſe 3. We muſt yeeld internall and ſpirituall obedience to Gods Law.

In the next place obſerue vvee, that the Apoſtle doth not barely affirme this of the Law of God, that it is ſpirituall; but he affirmes it as a knowne thing, a thing well knowne to himſelfe and other true beleeuers. We know (ſaith the Apoſtle:) both I, and you, and all true beleeuers are vvell acquainted vvith this, that the Law is ſpirituall, and that the Law of God, in the nature of it, is heauenly and ſpirituall; this vve know. The point hence is this,

That true beleeuers, ſuch as are truly enlightned, they know *Doctr.2.*

True beleeuers ſee and diſcerne the ſpirituall nature of the whole word of God.

know the ſpirituall nature of the Law of God, they reſt not in the letter of the Law, but they ſee and diſcerne the ſpirituality of it, and they are vvell acquainted vvith it, yea ſuch as are truly enlightened, they know and vnderſtand, and they ſee and diſcerne the ſpirituall nature of the vvhole vvord of God, they are acquainted vvith the Spirit and Life of the vvhole vvord of God, both of the Law and of the Goſpell: *The word of God dwells in them*, as it is *Coloſſ.*3.16. and they know not onely the outward face of the vvord of God, but they are acquainted with the inward purpoſe and meaning of it, and the nature of it, as they know the nature and diſpoſition, and very purpoſe of the heart of one that dwells vvith them, and with whom they doe conuerſe familiarly, and are inwardly acquainted.

And to this purpoſe the Apoſtle ſaith, *Coloſſ.* 1.9. that he prayed for the Coloſſians, that *they might be fulfilled with knowledge of the will of God, in all wiſdome and ſpirituall vnderſtanding*, that they might come to the wiſe and ſpirituall vnderſtanding of the vvill of God reuealed in his Word. And thus alſo he prayed for the Epheſians, *Epheſ.* 1.18. *That the eyes of their vnderſtanding might be enlightened, that they might know* not onely the letter and ſtory of *the Goſpell*, but the ſweet and excellent things of it, the hope of his calling, and the riches of his glorious inheritance in his Saints. Such as are truly enlightened, they know, and they vnderſtand, and they diſcerne the ſpirituall nature of the word of God, and they are acquainted with the Spirit and Life of it. For why?

Reaſon. God giues to true beleeuers his Spirit, and the Spirit of God reueales to them *the ſecrets of God*, *Pſal.*25.14. that is, not onely ſuch things as may be knowne by the common gift of illumination, but the deep and hidden things of God, euen *the things which eye hath not ſeene, neither eare hath heard, nor haue entred into mans heart*, 1 *Cor.*2.9. And therefore they reſt not in the letter of the Law of God, nor

nor in the letter of the Goſpell, but they ſee and diſcerne the ſpirituall nature of the Law, that the Law is heauenly, angelicall and diuine, and requires heauenly and angelicall obedience, and they are acquainted with the marrow and ſweetneſſe of the Goſpell.

Vſe. Triall of our knowledge and vnderſtanding of the word of God.

By this then let vs trie our ſelues, touching our knowledge and vnderſtanding of the vvord of God, vvhether vve be truly enlightened or no. By this we may know it: Doe vve reſt in the letter of the Law, or doe vve ſticke in the letter of the Goſpell, and go no further? Let vs not deceiue our ſelues, we haue no true vnderſtanding either of the Law or of the Goſpell; vvee may ſoothe vp our ſelues, but indeed vve are not truly enlightened. Such as are truly enlightened, they ſee and diſcerne the ſpirituall nature of the Law, and they are vvell acquainted vvith the ſweet and excellent comforts of the Goſpell.

Queſt. Why, vvill ſome ſay, How ſhall I bee ſure that I ſee and diſcerne the ſpirituall nature of the Law, and that I am vvell acquainted vvith the ſweet comforts of the Goſpell?

Anſw. I anſwer, Thou maiſt bee ſure that thou doſt ſee the ſpirituall nature of the Law, if ſo bee thy knowledge of the Law doe cauſe thee not to reſt in an outward conformitie to it, in a ciuill honeſt carriage and behauiour, vvhich is a dangerous thing to reſt in: but to labour for inward reformation of thine owne heart, and that thine heart and inward affections may bee conformed to the Law of God.

And againe, thou mayeſt be ſure that thou art well acquainted vvith the ſweet comforts of the Goſpell, if thou bee affected vvith them according to the excellencie and vvorth of them, and thou makeſt them thy chiefe *Treaſure*, and thy deſire after them is inſatiable, and eſpecially, if thou finde the ſweetneſſe and comfort of them in time of thy greateſt trouble. If it be thus vvith thee, certainely, then thou art truly enlightened, and thou doſt ſee

and diſcerne the ſpirituall nature of the Law, and thou art vvell acquainted vvith the ſweet conforts of the Goſpell: and if it be not thus with thee, aſſure thy ſelfe thou art not truly enlightened.

Come vve to that the Apoſtle ſpeakes of himſelfe. Hauing ſaid, *The Law is ſpirituall*, hee ſubioynes (*but I am carnall, ſold vnder ſinne*) he falls, as we ſee, into a troubled complaint in regard of himſelfe, that in reſpect of the ſpirituall nature of the Law of God, and in reſpect of perfect regeneration, he vvas carnall, and ſold vnder ſinne.

Now then, the Apoſtle being an holy and ſanctified veſſell, a man truly regenerate, and a man that had attained a great meaſure of grace and ſanctification, and thus complaining and acknowledging thus much of himſelfe, that he vvas *carnall, ſold vnder ſinne*, vve are giuen to vnderſtand thus much:

Doctr.3. The beſt of Gods children haue iuſt cauſe to complaine of carnality ſtill abiding in them.

That the moſt holy, and the moſt regenerate that be in this vvorld, haue iuſt cauſe to complaine of carnalitie ſtill remaining in them, that as yet they are in ſome meaſure carnall: euen the moſt holy haue iuſt cauſe continually to grone vnder the burden of the remainder of carnall corruption ſtill abiding in them, and of carnall infirmities ſtill cleauing to them, as Ignorance, Vnbeliefe, Doubting, Hypocriſie, Pride, and the like: and vve ſhall finde, if vve obſerue it, that the moſt holy, and the moſt regenerate that haue been in all ages, haue euer thus complained, and thus groned vnder the waight of corruption ſtill abiding in them in part, and of carnall infirmities ſtill remaining in them.

Iob 9.30,31. Thus did *Iob*, *Iob* 9.30,31. *If I waſh my ſelfe with ſnow-water, and purge mine hands moſt cleane, yet thou ſhalt plunge me in the pit, and mine owne clothes ſhall make me filthy*, I haue ſuch corruption ſtill abiding in mee, and ſuch filthineſſe cleauing to me. And thus *Dauid*, knowing the corruption of his heart, and ſinfull infirmities ſtill cleauing to him, entreates the Lord not to enter into iudgement with him.

him. *Psal.*143.2. *Enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustified.* Psal.143.2.

We read of the father of the child, *Marke* 9. 24. that though he had a measure of true faith, yet he complained of the weakenesse of his faith, and he cryed out with teares, and said, *Lord, I beleeue, helpe my vnbeliefe.* Marke 9. 24.

And thus the holy and blessed Martyrs of God, as *Bradford* and others, haue much complained of their vnbeliefe. *Bradford* almost in all his writings, and in euery Meditation, complaynes of his vnbeleefe; and yet he was a man exceedingly mortified to the world, and had receiued a rich and plentifull measure of grace. And thus in all ages the most holy and most regenerate haue complained, and groned vnder the burden of corruption still abiding in them, and of sinfull infirmities still cleauing to them: And therefore certainly, the most holy and most regenerate that are, haue iust cause continually to grone vnder the burden of the remainder of sinne which still abides in them, and of carnall infirmities that still cleaue to them.

Haply here some will say, The Lord is able at once cleane to rid his children, and altogether to free them from the corruption of nature, and from all sinfull infirmities. Why then doth the Lord suffer the relicks of corruption still to abide in them, and sinfull infirmities still to cleaue to them? *Quest.*

I answer, The Lord is so pleased, for great and waighty causes: as, namely, for the beating downe of their pride, lest they should too much lift vp themselues; and for the exercise of their faith, their hope, their patience, and other graces of his Spirit, for the stirring of them vp to feruent Prayer, for the manifestation of his owne power in vpholding them, and that they may bee more milde and equall, pitifull and compassionate towards others, that they may beare with others, and may be moued to forgiue and pitie, and to comfort and strengthen others, *Answ.*

others, as occasion is offered. For these causes the Lord is pleased to suffer the relickes of corruption still to abide in his children, and sinfull infirmities still to cleaue to them; and so, though men or women be most holy, yet they haue iust cause, continually to grone vnder the burden of the remainder of sinne still abiding in them, and of sinfull infirmities still cleauing to them.

Use 1. The conceit of absolute perfection of holinesse in this life, met withall.

Now this Truth meetes with that proud conceit of some, that dreame of an absolute perfection of holinesse and regeneration in time of this life, as the Papists, the Pelagians, the Familists: they thinke that men may come to be absolutely perfect in holinesse and regeneration in this life, yea, some vpstart Nouellers and new-fangled Diuines there be, who thinke, that where there is true Faith, there is no doubting at all, and where there is any the least doubting, there is no true Faith, and that men may come to be so free from sinne, as they need not any more to mourne and weepe for their sinnes. These bee fancies and idle conceits, and they cannot stand with the Truth now deliuered and grounded on the word of God; the most holy, and the most regenerate haue continually, so long as they be in this life, iust cause to grone vnder the burden of the remainders of sinne still abiding in them, and of sinfull infirmities still cleauing to them, euen to grone vnder the burden of Ignorance, Vnbeliefe, Doubting, and such like.

Obiect. Ob, but say they, where there is doubting, there can be no true comfort.

Answ. I answer: It is vtterly false. Where there is some doubting, there may be true comfort: yea, I dare boldly affirme on the contrary, that where there is no doubting at all, nor any striuing against vnbeliefe, there is no true comfort: for indeed there no true Faith, but a proud presumption.

Note. "Againe, the comfort of a true beleeuer stands not in "the absolute perfection of his faith, but in the sound-

"nesse

" neſſe and truth of it, and in true and ſound aſſurance " of the pardon of his ſinnes, not in the abſolute aſſu- " rance of it: for indeed there is no ſuch aſſurance to be found in any; there is ſome weakneſſe and ſome doubting mingled with the aſſurance of faith in the beſt, and the beſt and moſt holy haue iuſt cauſe to bewaile their vnbeliefe, and their doubting, and other ſinfull infirmities cleauing vnto them, ſo long as they are in this life: and therefore it is helliſh pride for any to thinke, that they may come to abſolute perfection of holineſſe and regeneration in this life.

Vſe 2. Comfort for ſuch as are euer complaining of their owne infirmities.

Againe, is it ſo, that the moſt holy, and the moſt regenerate haue iuſt cauſe continually to grone vnder the burden of the remainders of corruption ſtill abiding in them, and of ſinfull infirmities ſtill cleauing to them? Here is then a ground of comfort for thee, vvhoſoeuer thou art that art a childe of God, and art euer complaining of thine owne infirmities. Did *Paul* thus? Did he breake out and ſay he was *carnall*, hauing the remainder of ſinne ſtill abiding in him, and ſinfull infirmities ſtill cleauing to him? And haue the beſt of Gods children done thus? And haue they iuſt cauſe thus to doe? Then doe not thou too much caſt downe thy ſelfe, in regard of corruption ſtill abiding in thee, and ſinfull infirmities ſtill cleauing to thee: thy caſe is not ſingular, but the caſe of all Gods children.

Obiect. Oh, but thou vvilt ſay, thou feeleſt thine owne heart full of rebellion, full of vnbeliefe, full of doubting, and ſuch like, and thou haſt almoſt no feeling of grace and holineſſe in thee.

Anſw. Well, aſſure thy ſelfe, thou ſhalt not in this life feele holineſſe and grace, as thou feeleſt corruption and ſinne. If therefore thou haue the firſt fruits of the Spirit, an hatred of thine owne corruption, a purpoſe to pleaſe God, and not to ſinne againſt him in any thing, and a true feare of God in thine heart, comfort thy ſelfe in that, and wait for

for full holinesse in the life to come. It is a blessed thing that God giues thee a sight of thine owne corruption and sinfull infirmities, and an heart to be grieued for them. Thousands in the world goe lightly vnder the burden, not of sinfull infirmities, but of foule and grosse sinnes, and they laugh and are merry.

Vse 3. The best of Gods children are continually to be watchfull.

Last of all, Haue the most holy and the most regenerate, iust cause continually to grone vnder the burden of the remainders of sinne still abiding in them? Surely, then it concerneth the best and the most holy that are, to be watchfull, and continually to stand on their gard; they haue a Serpent lurking in their own bosomes, and though hee be wounded, yet hee is not altogether dead, and hee will sting them, and poyson them, if they watch him not narrowly: they are therefore to suspect euery thing that comes from themselues, lest it sauour of the flesh and of corruption; and they are not easily to approue that which is pleasing to their owne sense and reason; for they hauing still in them corruption of nature, through that corruption, the Deuill is still readie to winde himselfe into their harts, and to mingle his poison with their thoughts: and therefore they are to watch ouer their owne hearts continually.

Come we now to stand more particularly on that the Apostle here affirmes of himselfe; *that he was carnall, sold vnder sinne.* And first, he saith, *that he was carnall:* namely, as we shewed, he was not simply and meerely carnall, as vnregenerate persons be, but he was carnall comparatiuely, and in some respects, as, namely, in respect of the perfect integritie, vprightnesse, and spirituall nature of the Law of God, and in respect of perfect regeneration, hee was euen carnall, earthly and sensuall. Hence two conclusions are offered to vs. I will speake of them in order; as first, in that the Apostle saith, *he was carnall,* in respect of the pefect puritie, vprightnesse, and spirituall nature of the Law, we may take vp this conclusion:

That

That true beleeuers, and ſuch as are truly regenerate, though they bee not ſimply and meerely carnall, as vnregenerate perſons be, yet they are carnall, in compariſon of the Law of God. If the beſt, and moſt holy, and moſt regenerate in the vvorld, compare themſelues with the perfect holineſſe, integrity, & ſpirituality of the Law of God, they ſhall find, that in reſpect of that, they are carnall, yea, the more they compare themſelues vvith the pure, holy, and perfect Law of God, the more vile, and the more filthy ſhall they ſee themſelues, and the more vile and wretched ſhall they acknowledge themſelues.

Doctr.4. The beſt of Gods children are carnall, in compariſon of the Law of God.

Thus it vvas vvith the holy Apoſtle in this place, hee comparing himſelfe vvith the pure, holy, and ſpirituall Law of God, hee breakes out and ſaith, *I am carnall*, and I am a vile ſinfull vvretch. And thus vvee may reade of holy *Dauid*, *Pſal.19.* that *Dauid* hauing in that Pſalme largely diſcourſed of the excellency and perfection of the Law of God, and of the holineſſe, integritie, and puritie of it, and hauing ſaid, *Verſ.11.* That *in keeping the Commandements of God, there is great reward:* he preſently ſubioynes, *Verſe 12. Who can vnderſtand his faults? Cleanſe me from ſecret faults.* As if he had ſaid, The Law of God is indeed moſt pure, and holy, and of excellent perfection: but (alas) if I and others, vvhoſoeuer vvee be, compare our ſelues vvith the holy and perfect Law of God, vvee are farre ſhort of the holineſſe and perfection the Law of God requires at our hands, and vvee ſhall finde our ſelues full of ſinne, and full of corruption, and the more vvee looke into the holy and pure Law of God, and compare our ſelues vvith that, the more vile and filthy vve ſee our ſelues, the more vile and vvretched vvee muſt needs acknowledge our ſelues to be, and that vve haue ſuch filthineſſe in vs, that vve cannot ſound the depth and bottome of it. *Who can vnderſtand his faults?*

Pſal.19.11.

12.

And hence it is that the Prophet, *Iſai.64.6.* ſaith, that *the beſt righteouſneſſe of man is as filthy clouts; all our righteouſneſſe*

Iſai 64.6.

teousnesse is as filthy clouts. The righteousnesse of such as are most holy, and most regenerate in this vvorld, is as filthie clouts. And therefore, if the best and most holy that liue in this world, compare themselues with the perfect holinesse and puritie of the Law of God, they shall finde, that in respect of that, they are *carnall* and the more they compare themselues with the pure, holy, and perfect law of God, the more vile and filthy they shall see themselues, and the more vile and vvretched they must needs acknowledge themselues: and the reasons of it are these,

Reasons 1. First, the holy and pure Law of God, is the perfect and right rule of all holinesse and righteousnesse, and in the best and most regenerate in the vvorld there is some peruersnesse, and some crookednesse still remaining. *Prou.* 20.9. *None can say, I haue cleansed my heart, I am pure, I am cleane from my sinne.*

Now then, the peruerse and crooked heart of the best, being laid to the right rule of holinesse, the crookednesse of it must needs appeare, the right rule of the Law vvill certainly discouer it, and they shall thereby come more to see it, and more to acknowledge it.

2 Againe, the more such as be holy, and truly regenerate, lay their hearts to the Law of God, and to the vvord of God, and compare themselues with that, the nearer they come to God himselfe: for by examination of their hearts by the vvord of God, they draw neare to God; and the nearer they come to him, the more vile, and more filthy shall they see themselues, and be forced to acknowledge with *Abraham, Gen.* 18.27. *Drawing neare to the Lord, they are but dust and ashes.* And say with IOB, *Iob* 9. 20. *If they would be perfect, yet the Lord shall iudge them wicked.*

Gen.18.27.

Iob 9.20.

And therefore, doubtlesse, if the best and most holy that are in the world, compare themselues with the holinesse, integritie, and spirituall nature of the Law of God,

God, they shall finde, that in that respect they are *carnall*, and the more they compare themselues with the pure and holy Law of God, the more vile and filthy shall they see themselues, and the more vile, and the more wretched must they needs acknowledge themselues.

Vse 1. Vnregenerate persons compared with the Law of God, are most vile and filthy.

First, is it so, that the most holy that are in the world, if they be compared with the holy, and pure, and perfect Law of God, are carnall, and are vile, and filthy? What are then the vnregenerate, and such as are yet in their naturall state? and what are they then that are vnholy and prophane, and giue themselues ouer to wickednesse and sinne, euen vvith greedinesse, and make but a mocke of holinesse, and scoffe at those that are in any measure holy and religious? What shall we thinke that they are? Surely, vvee may iustly thinke thus of them, that if they bee compared with the Law of God, they will bee found to be deuillish, and limbes of the Deuill. Are they that are most holy, carnall? What then art thou that art a Drunkard, a Blasphemer, a Rayler, a Scoffer of Religion, and of all that are religious? Surely, if thou bee compared with the holy Law of God, thou wilt be found not onely carnall, but euen a Deuill incarnate: and if thou compare thy selfe with the holy Law of God, and haue thine eyes open, to see vvhat thou art, thou shalt finde thy selfe as blacke as the Deuill, and as hell it selfe. And if *Abraham* and holy men of God, drawing neare to the Lord, haue cryed out, they were but *dust and ashes, vile, and sinfull*; *and, rottennesse entered into their bones, Habak.* 3. 16. and as 1 *Pet.* 4. 18. *If the righteous scarcely be saued, where then wilt thou, that art a vile, wicked and vngodly sinner, appeare?* When the Lord shall open thine eyes, and awaken thy conscience, to see thy vilenesse, thou shalt be forced to crie out, thou art a Deuill, and a damned vvretch: and vvhen the Lord shall appeare to iudgement, thou shalt then call to the Mountaines to fall on thee, and to the Hills to couer thee. Oh then, if Hell haue not taken full

Habak. 3. 16.

full poſſeſſion of thy ſoule, thinke of this in time.

Againe, is it ſo, that the moſt holy and moſt regenerate that are in this vvorld, if they be compared vvith the holy and pure Law of God, they are carnall, and the more they compare themſelues vvith the holy and pure Law of God, the more vile and filthie ſhall they ſee themſelues, how then can any looke to bee iuſtified in the ſight of God, by his owne inherent holineſſe, by that holineſſe that is found in himſelfe? Is it poſſible that a mans owne inherent holineſſe ſhould iuſtifie him before the Iudgement ſeate of the Lord? And yet it is not able to abide the triall, according to the ſtrict rule of the Law of God: and if it be examined by the pure and holy law of God, it vvill be found in ſome meaſure carnall. Can that then iuſtifie a man before the Iudgement ſeate of God? No, no: it is not poſſible. And it is but a fancie of the Papiſts, that true beleeuers are firſt iuſtified by the merit of Chriſt, but afterwards their ſecond and further iuſtification in the ſight of God, is by their owne inherent holineſſe. This is a dotage.

Vſe 2. Iuſtification in Gods ſight by inherent holineſſe, confuted.

And we may further driue the point to the iuſt reproofe of ſome amongſt our ſelues, I meane ignorant perſons. Aske an ignorant man or vvoman, one that cannot giue the meaning of any Article of Faith, or any Petition of the Lords Prayer, how he or ſhe lookes to be ſaued? Their anſwer is commonly this, They do no body harme, they ſerue God, and they pray to God, and they hope to be ſaued by their good meaning and their good dealing, and ſeruing of God. This is groſſe and palpable ignorance: ſuch perſons deceiue themſelues exceedingly. Alas (as *Dauid* ſaith, *Pſal.* 130.3.) *If the Lord ſhould marke iniquities, who ſhould ſtand?* The beſt and the moſt holy are not able to ſtand in his ſight. And doſt thou then thinke, that thy good meaning, and ſeruing of God, ſhall go for currant before him? No, no: thou deceiueſt thy ſelfe: and, if thou reſt on that, it vvill certainely deceiue thee, and

Pſal.130.3.

and plunge thy ſoule into the gulfe of hell: therefore take heed of it.

Laſt of all, this being ſo, that the moſt holy, and the moſt regenerate, if they compare themſelues with the pure, holy, and perfect Law of God, ſhall finde themſelues carnall, and the more they compare themſelues with it, the more vile and filthy ſhall they ſee themſelues. By this we may eaſily ſee and diſcerne, whence it is, that the Papiſts ſo much dote on inherent holineſſe, and that many amongſt vs are ſo highly conceited of their owne holineſſe, and good things in themſelues; and that many pleaſe themſelues in their ciuill honeſt carriage. Why? Surely, all theſe, and the like, compare not themſelues with the holy and pure Law of God, they compare themſelues either with themſelues, or with others amongſt men, and they neuer examine themſelues by the holy and pure Law of God: and that indeed is the ground of their carnall ſelfe-loue, and ſelfe-liking. And therefore, when thou findeſt a ſwelling conceit in thee, in reſpect of ſome holineſſe or good thing in thy ſelfe, goe to the Law of God, compare thy ſelfe with that, and thou ſhalt finde thy beſt holineſſe, but carnality, in reſpect of the holineſſe of the Law of God, and of that which the Law of God requires at thy hands: and that will beat downe thy ſwelling ſelf-conceit.

Vſe 3. Whence it is that the Papiſts dote on inherent holineſſe, and that many amongſt vs are highly conceited of their own holineſſe and good things in themſelues.

Now in the ſecond place, in that the Apoſtle ſaith, *hee was carnall*, in reſpect of perfect regeneration; this concluſion is further offered,

That the moſt holy, and moſt regenerate that are in the world, are ſtill carnall, in regard of perfect regeneration; the moſt holy haue ſtill carnalitie in them, and haue ſtill fleſh and corruption abiding in them, yea, they are ſtill in part carnall throughout, they are throwout partly fleſh, and partly Spirit; their mindes, their wills, their affections, and all the powers of their ſoules, are throughout partly ſpirituall, and partly carnall:

Doctr.5. The beſt of Gods children are ſtill carnall, in regard of perfect regeneration.

nall: and therefore the Apoſtle ſaith, *1 Corinth.*13.9. that *in time of this life, wee know but in part.* As if hee had ſaid, Wee that are true Beleeuers, true Chriſtians, yea, wee that are Apoſtles, euen wee all and euery one of vs know but in part, and wee are but in part inlightened, and conſequently but in part ſanctified throughout.

And *Galat.*5. *verſe* 17. the Apoſtle ſpeaking of the regenerate, hee ſaith, there is ſtill in them fleſh and Spirit, luſting one againſt the other, and fighting and ſtriuing one againſt the other. Therefore this is a certaine truth, that the moſt holy, and moſt regenerate that liue in this vvorld, are ſtill in part carnall, and that thorowout, their mindes, their vvils, and all the powers of their ſoules, are thorowout partly ſpirituall, and partly carnall.

Vſe 1. The beſt works of the regenerate are imperfectly good.

This then firſt makes knowne to vs, that the beſt vvorkes of the beſt and moſt regenerate that bee in this vvorld, are imperfect vvorkes, they are not perfectly good, but partly good, and partly euill and ſinfull. For vvhy? Such as the cauſe is, ſuch muſt needs bee the effect. Now the minde and vvill of man are the cauſe of all his vvorkes, and the minde is partly carnall, and partly ſpirituall, and ſo is the vvill; and therefore the vvorkes that proceed from thence, muſt needes bee anſwerable, euen partly ſpirituall, and partly carnall and ſinfull, and ſo not able to iuſtifie any in the ſight of God.

Vſe 2. The moſt holy that be in the world, haue cauſe to be humbled for their beſt works.

Againe, on the ground of doctrine now deliuered, the beſt and moſt holy that be in the vvorld, muſt learne to be humbled for their beſt vvorks: they haue cauſe to bee humbled euen for the beſt vvorkes they performe. Though vve be truly regenerate, and haue the Spirit of grace & ſanctification, yet vvhen we haue done any good thing, we haue cauſe to be humbled for the carnality and ſinfulnes that cleaues to it: for wee being in part carnall,

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our beſt vvorkes are in part carnall, and are ſinfully performed as they come from vs, and therfore we haue cauſe to be humbled for them; and it muſt be farre from vs (as the manner of moſt is) to reſt in the outward good vvork done, and to thinke wee haue done God high ſeruice, vvhen we haue done an outward good thing, vvhen wee haue prayed, heard the Word of God, or the like. Indeed theſe are good things in themſelues, but vvhen we haue prayed, wee haue cauſe to be humbled for our failing in Prayer; and when we haue heard the Word of God, we haue cauſe to be humbled for our ſinfulneſſe in hearing; and ſo in other things.

Come wee now to the ſecond thing the Apoſtle here affirmes of himſelfe, namely, this, that *hee was ſold vnder ſinne*, that is, as we ſhewed, vvas held though vnwillingly, yet held hee vvas as a captiue vnder the power of his owne corruption. Hence in the firſt place we are further giuen to vnderſtand thus much,

Doctr.6. The beſt of Gods children are in ſome thraldome and bondage to their owne inbred corruption.

That though true beleeuers, and ſuch as are truly regenerate, are not altogether and vvholly in thraldome and bondage to the corruption of nature, and ſlaues to it, as vnregenerate perſons are, yet they are in ſome ſort vnder the power of it: the beſt, and the moſt holy, and moſt regenerate that are in the vvorld, are in ſome thraldome and bondage to their owne inbred corruption, it holds them, though they be in part vnwilling, in ſome captiuity, and it makes them ſometimes yeeld to the euill motions and luſts of it; and though they doe not yeeld to it, as good ſubiects doe to their lawfull Prince, vvillingly, yet ſometimes they doe yeeld to it, as to a Tyrant, vnwillingly, and by the ſtrength of it they are ſometimes drawne to performe the luſts of the fleſh. And thus wee ſhall finde it hath been with the deareſt Saints of God in all ages, as vvith *Noah*, vvith *Lot*, vvith *Abraham*, *Dauid*, *Peter*, and the reſt, though theſe vvere men truly regenerate, and men that had receiued a great meaſure of grace,

yet ſometimes they are drawne by the ſtrength of their owne corruption, to foule ſins, and did ſometimes yeeld, though vnwillingly, to the euill motions and luſts of their owne hearts. And to this purpoſe is that, *Iam.5.17.* HELIA *was a man ſubiect to like paſſions as wee are.* And hence it is, that the Apoſtle, *Gal.6.1.* puts it downe indefinitely, and he ſaith, *If a man be fallen by occaſion into any fault:* or if a man, whoſoeuer hee be, be ouertaken by any ſinne. Thereby teaching vs, that no man, be hee neuer ſo good, or neuer ſo holy, is exempted from falling, or from being ſometimes ouer-taken and ſupplanted by the ſtrength of his owne corruption ſtill abiding in him in part.

Iam.5.17.

Gal.6.1.

And thus alſo ſpeakes *Iohn,* 1 *Ioh.2.1.* *My babes* (ſaith hee) *theſe things write I vnto you, that you ſinne not. And if any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the righteous.* As if hee had ſaid, Theſe things I write to you, my babes, euen you that are truly regenerate: I write them to this end, that yee ſhould bee kept from ſin: but yet I know, that the beſt of vs all are ſubiect ſometimes to ſinne, and we that are truly regenerate, are ſometimes drawne by the ſtrength of our owne corruption, to fall into ſinne: and *if any of vs doe ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the righteous.*

1 Ioh.2.1.

Hence wee may eaſily gather proofe and confirmation of this Truth, that the beſt and the moſt holy, and moſt regenerate that are in the world, are in ſome thraldome and bondage to their owne inbred corruption, & though they doe not willingly yeeld to it, yet they are ſometimes by the ſtrength of it ouer-carried and ouer-mastered, and made to yeeld to the euill motions and luſts of it, and it doth ſometimes exerciſe a kind of power ouer them: and the reaſons of it are theſe:

Reaſons 1. Firſt, it pleaſeth the Lord ſometimes a little to withdraw his hand from his children, I meane, his ſubſequent and following grace, that grace that ſtirres vp, and ſtill

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moues the minde and will after they be regenerate: for there is not onely a preuenting grace, but a ſubſequent grace needfull to the regenerate. Now the Lord ſometimes is pleaſed to vvithdraw that following grace from them; and thereupon it is, that they are ſometimes ouercarried and made to yeeld to the euill motions and luſts of their owne hearts.

Againe, grace and ſanctification are not alwaies in the like exerciſe: grace in Gods children is ſomtimes weake and faint, and lyes hid, and as it vvere dead, in reſpect of the exerciſe of it: and hereupon alſo it is, that they are ſometimes ouer-carried and made to yeeld to the euill motions and luſts of their owne hearts. And therefore this we may conclude as a certaine truth, that the beſt, and the moſt holy, and moſt regenerate that are in the world, are in ſome thraldome and bondage to their owne inbred corruption, and ſomtimes it makes them by the ſtrength of it, (though they be in ſome ſort vnwilling) to yeeld to the euill motions and luſts of it, and it doth ſometimes exerciſe a kinde of power ouer them. And this being a cleare truth, for the vſe of it: firſt, 2

We are not to maruell, though the beſt and deareſt of Gods children doe ſometimes ſlip and faile; and though ſometimes they be ouer-taken by ſome particular euill, we are not to iudge hardly of them becauſe of ſome particular fayling. It is the manner indeed of the men of the world, to open their mouthes wide againſt Gods children, and hardly to cenſure them, and to iudge them hypocrites, and to cry ſhame on them, and to ſay they are vile wretches, becauſe ſometimes they ſlip and faile, and are ſometimes ouer-taken by ſome ſinne: it muſt be farre from vs thus to iudge. If wee thus iudge the generation of Gods children, we ſinne, and vve treſpaſſe, as *Dauid* ſaith, *Pſal* 73.15. *Vſe* 1. It is no maruell though Gods children doe ſometimes ſlip and faile. Pſal.73.15.

The deareſt Saints and Seruants of God that liue in the world, haue ſtill inbred corruption in part abiding in them;

them; and though they bee freed by the power of grace that is in them, from the full force and ſtrength of it, and from a willing ſubiection to it, yet they are ſtill in part in thraldome, and in bondage vnder it, and ſometimes it ouer-carries them by the ſtrength of it, and makes them ſomtimes yeeld to the euill motions and luſts of it, ſometimes it ſtrikes them, and wounds them, and giues them ſuch a blow in ſuch ſort, as the prints and ſtroaks of it are ſeene, and doe openly appeare, euen to the view of the world; and therefore we are not to iudge hardly of them, becauſe of ſome ſlip and ſome fayling, and becauſe ſometimes they are ouer-taken by ſome ſinne. Nor take this for a generall and certaine rule, wee are not to iudge any man to bee good or bad, by any one or few acts, but by his walking, and by the courſe of his life; if the courſe of his life be carnall, earthly, and ſenſuall, certainly then he is a carnall man, and we may ſo iudge him. If the courſe of his life be holy, and ſuch as it ought to be, then doubtleſſe he is holy, and his ſtate is good, and we may ſo iudge of him, though ſometimes hee faile, and be ſometimes ouer-taken by ſome ſinne.

Vſe 2. A ground of contentation, and willing ſubiection of our ſelues to the hand of God in all troubles.

Againe, is it ſo, that the beſt, and moſt holy, and moſt regenerate are ſtill in ſome thraldome and bondage vnder their owne inbred corruption, and their owne corruption doth ſometimes exerciſe a kinde of power ouer them, and ouer-carry them, and make them yeeld to the euill motions and luſts of it? The conſideration of this may ſerue to worke in all Gods children, contentation of minde, and a vvilling ſubiection of themſelues to the hand of God, in all their troubles and afflictions that befall them in this life, vvhatſoeuer they bee: for vvhy? though thou beeſt a childe of God, and deare and precious in the ſight of God, yet vvithall conſider, that thou art ſtill in part vnder the power of ſinne, and thou art ſtill in ſome ſort a ſlaue of ſinne, and thine owne corruption doth ſometimes ouer-carry thee, and draw thee from

that obedience thou oweſt to thy God and gracious Father, and makes thee ſometimes ſinne againſt him, and prouoke him to anger againſt thee; and if then the Lord lay on thee ſickneſſe, pouerty, reproach, baniſhment, or any other affliction; alas, it is farre ſhort of that thou haſt deſerued; thou by thy ſinne haſt deſerued death and damnation.

And if thou duly conſider this, it will make thee willingly and contentedly to beare any affliction the Lord layes on thee, and to ſay vvith thy ſelfe when thou art vnder the afflicting hand of God; Vile wretch that I am, I finde my ſelfe, that I am ſtill a ſlaue vnder ſinne, and that I haue beene ouer-carried by the ſtrength of mine owne corruption, to yeeld to the luſts and motions of it, and to ſinne againſt my good God and gracious Father, and I am worthy of death and damnation, and it vvere iuſt with him to throw me to hell for my ſinnes, and it is his mercy that I am not throwne to hell, ſhall I then thinke this ſicknes, this pouerty, this reproch, and the like, grieuous, or long and tedious to me? No, no: I will beare it with patience, vvith willingneſſe, and vvith contentation. Oh, I haue deſerued farre more at the hands of my God, this is nothing to that I haue deſerued. Thus it will be with thee, if thou duly conſider that thou art ſtill a ſlaue vnder ſinne, and ſometimes ouer-carryed by the ſtrength of thine owne corruption, to ſinne againſt thy God.

Let then all Gods children, feeling the hand of God on them, call this to their minds, that they are ſtill in part ſlaues to ſinne; and it will worke in them, in ſome meaſure, contentation of minde, and a vvilling ſubiection of themſelues to the hand of the Lord in all their troubles and diſtreſſes.

Laſtly, this being ſo, that the beſt, the moſt holy, and moſt regenerate, are ſtill in ſome thraldome vnder their inbred corruption, this may ſerue to cheare vp Gods *Vſe 3.*

A ground of comfort to Gods children in regard of their particular faylings againſt their purpoſe.

children, in reſpect of their particular faylings againſt their purpoſe. When they are ſometimes ouer-carried by the ſtrength of their owne corruption, to doe euill againſt their purpoſe, they are indeed then to be humbled, and not thereupon to be vtterly dejected, and to call their ſtate in doubt and queſtion. No, no: they haue ſtill corruption in part abiding in them, and they are ſtill in ſome thraldome and bondage vnder it, and ſometimes it will ouer-carry them, and make them yeeld to the euill motions and luſts of it; and in this reſpect, they are to labour for liberty, and to grone for deliuerance out of their captiuity; and this ſhould ſharpen their deſire after heauen, becauſe here they cannot goe on in a courſe of holineſſe with free ſpirits, but they are ſometimes ouer-carried and drawne aſide; yet this ſhould not vtterly daunt them, and vtterly caſt them downe.

Further obſerue wee, that the Apoſtle here ſaith, that *hee was ſold vnder ſinne.* He ſaith not, that he ſold himſelfe to ſinne, as it is ſaid of *Ahad, 1 King.21.25.* that *hee ſold himſelfe to worke wickedneſſe in the ſight of the Lord:* but *hee was ſold vnder ſinne:* thereby implying an vnwillingneſſe in himſelfe to be held vnder the power of ſinne; and that howſoeuer his owne inbred corruption did exerciſe a kinde of power ouer him, and ſometimes ouer-carry him, yet he was not willing to be vnder that power, he would faine haue beene out of that thraldome, and hee did not willingly yeeld to the command of ſuch a Maſter. Hence we may gather

Doctr.4. The difference betweene the regenerate and vnregenerate, in reſpect of the power of inbred corruption.

A manifeſt difference betweene the regenerate and the vnregenerate, in reſpect of the power of their inbred corruption: the regenerate are ſold vnder the corruption of their hearts, they are held in ſome ſort vnder the power of it vnwillingly, and they are, as it were, haled and drawne by the force and ſtrength of it, vnwillingly to ſinne. But the other, the vnregenerate, they ſell themſelues to their owne inbred corruption, and they willingly

lingly yeeld to it, and vvith pleaſure they follow the euill motions and luſts that ariſe from their owne corruption; yea, in falling into one and the ſame ſinne, there is this difference betweene the regenerate and the vnregenerate: The regenerate they fall into it vnwillingly, againſt their purpoſe, and with a ſtriuing againſt it; but the vnregenerate, they fall into it purpoſely, and vvith full conſent of will, and it is as meat and drinke to them, to fulfill the luſts of their owne hearts. *Pro.* 10.23. *It is a paſtime to a foole to doe wickedly.* And *Epheſ.* 2.2.3. the Apoſtle deſcribing the naturall ſtate of the Epheſians, ſaith, *They walked in ſinne:* and he ſhewes hovv, namely, *according to the courſe of this world, and after the Prince that ruleth in the ayre, euen the ſpirit that now worketh in the children of diſobedience, among whom wee alſo had our conuerſation in times paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath.* And thus *Iude Epiſt. verſe* 18. ſpeakes of the vnregenerate perſons, that *they walke after their owne vngodly luſts:* They are willingly led by them. And to theſe we might adde many other teſtimonies of Scripture, ſhewing a manifeſt difference betweene the regenerate and the vnregenerate, in reſpect of the power of their owne corruption.

Pro. 10.23. Epheſ. 2.2.3.

Iud. Ep. verſ. 18

Vſe 1. Vngodly mens excuſe, and extenuation of their ſinnes taken away.

And this ſerues to ſtrip vngodly men and vvomen of their common ſhift: vvhereby they vſe to defend, or to excuſe and to extenuate their ſins; as firſt, an vngodly man or woman, a common Drunkard, a filthy Fornicator, and ſuch like, plead their infirmity. Alas, it is not ſo; the regenerate only ſinne of infirmity, and they only are haled and drawne to ſin, againſt their purpoſe: but the vnregenerate ſin vvith all their hearts, vvith pleaſure.

Vſe 2. Another ſhift of vngodly perſons remoued.

Againe, an vngodly man or woman, being conuinced of ſinne, and iuſtly reproued, as for Swearing, or the like; vvhat is their ſhift? Oh, ſay they, I pray you, vvhat are you that reproue vs? vvill not you ſweare? you will doe vvorſe,

worſe, I vvarrant you: and haue you no ſinne? and are you without faults? Poore ſoules! the beſt are not without faults, but it is one thing to ſinne of frailtie, and another, to ſinne wittingly and vvillingly, and to hold on a courſe in ſinne, as it is one thing, of weakneſſe to fall into the mire, and another thing to vvalke in it purpoſely, or to tumble in it after the manner of Swine. And it is one thing, to bee *ſould vnder ſinne*, and to be held vnder the power of it vnwillingly, and ſometimes to be ouer-carried by it: and another thing, to ſell a mans ſelfe to ſinne, and to follow the luſts of his owne heart, vvith pleaſure and much delight. If thou finde thy ſelfe in that caſe, certainly thou art vnregenerate.

Verse 15. 16. 17.

For I allow not that which I doe: for what I would, that doe I not, but what I hate, that doe I.

If I doe then that which I would not, I conſent to the Law that it is good.

Now then, it is no more I that doe it, but the ſinne that dwelleth in me.

OVr Apoſtle now comes to lay forth the combat betweene the Fleſh and the Spirit, in them that are truly regenerate, giuing inſtance of it in his owne particular, inſiſting in his owne example.

In theſe three Verſes, 15. 16. 17. hee layes before vs the firſt degree of that combat, as that by ſinne hee was brought to doe that euill he vvould not; thereby making known an oppoſition between the Law of God commanding, and his vvill conſenting, and ſinne ouer-ruling, and his fleſh obeying. That is the ſumme of them.

Now the Apoſtle hauing ſaid in the Verſe before, that *hee*

hee was ſold vnder ſinne, that he was held vnder the power of his owne corruption vnwillingly; in the firſt vvordes of the fifteenth Verſe hee proues it by this, that he diſallowed that which he did: thus he reaſons. The things he did, he did not allow; and therefore hee was held vnder the power of ſinne vnwillingly: *I am ſold vnder ſin:* for (ſaith hee) *I allow not that which I doe.* Then hee further confirmes that Propoſition, that hee allowed not that which he did; becauſe his will was to doe that which he did not, and that vvhich hee did vvas hatefull vnto him, and he did it with a loathing and deteſtation: for (ſaith he) *What I would, that doe I not; but what I hate, that doe I.* And hereupon he inferres two concluſions: one in the 16. Verſe, and the other in the 17. Verſe.

Verse 15.

For I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I.

THe Apoſtle here ſtill ſpeakes of himſelfe, and that in the time preſent, *I allow not that which I doe, and what I would not, that doe I: but what I hate, that doe I.* And ſo, to the end of the Chapter: giuing vs to vnderſtand, that he ſpake theſe things of himſelfe, as hee was now in the ſtate of regeneration: and the very things that in this diſcourſe the Apoſtle affirmes of himſelfe, doe plainly proue as much: for he ſaith, *hee willed the good, and hated the euill:* hee conſented to the Law, hee delighted in the Law, hee felt in himſelfe a ſtriuing between the Law in his members, and the Law of his minde, he vvas led captiue to the Law of ſinne, hee groned vnder his miſery, in reſpect of the power of his corruption, hee deſired deliuerance from it, and he acknowledged and magnified the grace of God in and through Chriſt. All vvhich are pro-

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per to the regenerate, and are neuer found in any that are yet in their naturall ſtate and condition.

The obiections that are brought to the contrary, wee will anſwer in handling the particulars. But this wee are to take for a certaine Truth, that the Apoſtle, in this whole Context, ſpeakes of himſelfe as he was now regenerate, and in his owne perſon makes knowne, how it is with all that are truly regenerate. And here he ſaith, *I allow not.* The word here rendred (*allow*) properly ſignifies *know (I know not)* but the word (*know*) is ſometimes in Scripture put to ſignifie, acknowledge, approue, allow, &c. as *Pſal.1.6. The Lord knoweth the way of the righteous:* that is, hee acknowlegeth, he approueth, he liketh their way. So *Mat.7.23. I neuer knew you:* that is, I neuer acknowledged you for mine. And ſo the meaning of the Apoſtle in this place is this, *I approue not, I like not, it is not pleaſing vnto me, it is in ſome ſort againſt my minde and my heart;* (*That which I doe*) or that which I vvorke: for the word is the ſame we had, Verſe 8. and 13. and it is to bee vnderſtood of the ſinfull thoughts and motions of the Apoſtles minde, will and affections; likewiſe of his ſinfull wordes and actions: and his meaning is this, *That euill which I act and doe inwardly in my mind, my will, and my affections, and outwardly in my words and actions. For what I would*, that is, What good I would thinke, affect, ſpeake, and do, that good I do not thinke, ſpeake, or do; *but what I hate*, that is, the euill that I loath and abhor, and is hatefull vnto me, that I do, that I act, and doe in my mind, will and affections, and in my words and actions.

Interpretation.

Pſal.1.6.

Yet this muſt not ſo be vnderſtood, that the Apoſtle was compelled to euill, but that hee conſented not to it with his whole will, he being now regenerate; as he was regenerate, he hated euill, and the euill he did, hee did it with a loathing. Thus then briefly conceiue we the Apoſtles meaning in this Verſe, as if he had ſaid,

For the euill which I act and doe inwardly, in my mind, will, and

and affections, and outwardly, in my words and actions, I approue not, its not pleaſing to me, I like it not, nay, it is againſt my minde and my heart: for the good I would thinke, will, and affect, ſpeake and doe, I doe not thinke, will, affect, ſpeake, nor doe: but the euill that I loath and abhor, and is hateſull to me, in part, as I am regenerate, (for as I am regenerate, I hate euill in part) euen that euill, that I act and doe in my minde, will, and affections, and in my words and actions.

Firſt, here obſerue we the reaſon the Apoſtle vſeth to proue that he was ſold vnder ſinne, that hee was held vnder the power of ſinne vnwillingly: how proues he that? Surely thus; that hee did not allow nor approue of the euill hee did, either inward or outward; though hee did euill ſometimes, yet it was not pleaſing to him, it was in ſome ſort againſt his heart and minde: and by this hee proues, that hee was ſold vnder ſinne. Hence then note we in a word,

Doctr. 1. By the allowance or diſallowance of euill, men may know whether they be ſlaues to ſin willingly or vnwillingly.

How men may know whether they be held vnder ſin, or ſell themſelues to it: vvhether men be ſlaues to ſinne willingly or vnwillingly, by their allowance or their diſallowance of the euill they doe, they may certainly know it, Doſt thou finde, that the euill thou doſt is diſpleaſing to thee, thou doeſt not allow it, nor approue it in thine heart, but rather thine heart riſeth againſt it, and cannot away with it? thereupon thou maieſt conclude, that though in ſome ſort thou art in bondage to thine owne corruption, yet it is vnwillingly, and thou art not a ſlaue to ſinne vvillingly. On the other ſide, if thou finde that the euill thou doeſt, is pleaſing to thee, and thine heart likes it, and approues it, and thine heart is tickled and affected vvith pleaſure in doing of it, as it is, *Prou.* 2. 14. *thou reioyceſt in doing euill:* Out of all queſtion thou art then a ſlaue and a drudge to ſinne vvillingly, thou art a ſlaue to the luſts of thine owne heart, and thou wilt bee ſo, it is pleaſing to thee: and ſo thou art in a miſerable ſlauerie, *Thou art in the gall of bitterneſſe, and in the bond of iniquitie.*

Vſe. Tryall of our ſelues.

Pro 2. 14.

Acts 8.23.

iniquitie, Acts 8. 23. Hereby then let euery one try himſelfe.

Now conſider wee the Propoſition it ſelfe. *I allow not that which I doe:* that euill I doe, I allow not; I approue not, it is not pleaſing vnto mee. Hence wee are giuen to vnderſtand thus much:

Doctr. 2. Though true beleeuers doe ſoamtimes ſin, yet they allow not the euill they doe.

That true beleeuers, ſuch as are truly regenerate, doe euill ſometimes, and they ſomtimes ſin in their thoughts and affections, and in their vvords and actions; but yet they allow not the euill they doe, they approue it not, it is not pleaſing to them, but their hearts riſe vp againſt it, and they are diſpleaſed vvith it: though true beleeuers, and ſuch as are truly regenerate, be ſometimes ouer-carried by violence of temptation, or by force and ſtrength of their owne corruption ſtill in part remaining in them, to doe euill and to ſinne, yet their hearts approue not of that euill and ſinne, but they finde that their hearts do riſe vp againſt that euill, and checke them in the doing of it, and vvhen it is done, their hearts are not quiet, but they doe then ſmite them, and ſtirre them vp to recouer themſelues by ſpeedy repentance; their hearts doe not allow them to lie in that euill and ſinne, and to goe on in it with pleaſure.

2 Sam.24.10. Pſal.66.18.19

We reade, that thus it was with *Dauid*, when hee had numbred the people, 2 *Sam.* 24.10. the Text ſaith, that *his heart ſmote him.* And *Pſalm.* 66. 18. 19. ſaith *Dauid, If I regard wickednesſe in mine heart, the Lord will not heare me. But God hath heard mee, and conſidered the voyce of my prayer.* Thereby implying, that howſoeuer he was ſometimes ouertaken vvith euill and ſinne, yet hee did not regard it in his heart, his heart did not approue it, it vvas not pleaſing vnto him. And thus it is with all Gods children, and ſuch as are truly regenerate; and the reaſon of it is this:

Reaſon. True beleeuers, and ſuch as are truly regenerate, they haue in them the Spirit of grace and ſanctification, and the

the worke of that Spirit in them is entire; I meane, it renewes them throughout in all the powers of their soules; it makes not onely their conscience to checke them for sinne, and their iudgement to dislike it, which may in some sort be found in the Reprobate, but it makes their hearts also to dislike it, and as it is, *Esay* 30.21. *It makes their eares heare a word behind them:* and when they turne to the right hand or to the left, it makes their hearts tell them they are wrong, as it is, *Ioh.* 16.8. *The Spirit rebukes them for their euill thoughts and desires.* And therefore, though sometimes they bee ouer-carried by violence of temptation, or strength of corruption, to doe euill and to sinne, yet their hearts approue not of that euill, but do rise vp against it, and checke them in the doing of it, and when it is done, they allow it not, either in the doing or afterward.

Esa 30.21.

Ioh. 16.8

Now then this being a truth, it makes knowne to vs, that the sinnes of the regenerate are sins of a mixt kinde, they are partly from the will, and partly against it; for the regenerate are sometimes ouer-carried by strength of corruption to doe euill, and yet their hearts renued by grace, disallow that euill, and they are diuided in the doing of that euill, and in all their euils and sinnes there is some striuing in their wils against them, and so they are mixt sinnes, partly from the will, and partly against it.

Vse 1. The sins of the regenerate, are sins of a mixt kinde.

Againe, is it so, that though true beleeuers, and such as are truly regenerate, be sometimes ouer-carried by the violence of temptation, or strength of corruption to doe euill and sinne, yet their hearts approue not of that euill, but doe rise vp against it? Here is then one speciall note, by which men may know whether they be truly regenerate or no. Wouldest thou know vvhether thou be truly regenerate or no? Examine thy selfe by this. Doest thou finde that the knowne euill thou dost, is displeasing to thee, and thine heart riseth against it both in the doing of it and afterward, and not onely thy conscience checks thee

Vse 2. A note, by which men may know whether they be regenerate or no.

thee for that euill, and thy iudgement diſlikes it, (for that may be, and is ſometimes found in the Reprobate) but thine heart diſallowes it, and is diſpleaſed with it? Certainly, then thou maiſt conclude to thy comfort, that thou art truly regenerate, and that thou art freed by grace from the full force of thine owne corruption. Haply thou wilt ſay, How ſhall I know that I differ from the Reprobate in diſlike of ſinne, and that not onely my conſcience checks me for the euill I doe, and my iudgement diſlikes it, but that my heart diſallowes it?

Queſt. How ſhall I be ſure of that?

Anſw. I anſwer thee, By this thou ſhalt know it, and be ſure of it, if thou finde in thine heart a true diſlike of that ſin which thine heart hath before loued and liked, and was moſt inclined to. When thine heart is thus carried againſt it owne liking, certainly, then there is true grace in thine heart, and there is a ſtriuing betweene grace and corruption: for it muſt needes be a ſupernaturall power and worke of grace, that makes a man or woman diſlike that which nature moſt liketh. And hereby try thy ſelfe; on the other ſide, if thou finde that thou doeſt allow of the leaſt knowne euill done by thee, and howſoeuer thy conſcience checks thee for it, yet thou likeſt it well enough in thine heart, thou loueſt it, and couldeſt finde in thine heart to continue in it, for euer, and thou vſeſt meanes to ſtifle thy conſcience, that it ſhall not checke thee for it, and being conuinced of that ſinne, and reproued for it, thou pleadeſt for it, and thou laboureſt to excuſe it, and to extenuate it, yea, being now paſt the practice of it, thou delighteſt in the remembrance of it; deceiue not thy ſelfe, certainly, thou art yet in the dregges of nature, and thou art yet vnregenerate, and thou canſt finde no comfort in thy ſtate: no, no, remember thoſe wordes of *Dauid* before mentioned, *If I regard wickedneſſe in my heart, the Lord will not heare me.* If thou regard wickedneſſe in thine heart, and approoue of it either in thy ſelfe

Pſal. 66. 18.

or

or others, thy caſe is not good, the Lord will not heare thee, thy prayers and all thy ſeruices to God are abominable.

A Popiſh conceit confuted.

The Papiſts from theſe words of the Apoſtle, *I allow not that which I doe*, conclude, that ſudden involuntary motions, motions to euill, that ariſe from the fleſh and inferior parts of the ſoule (as they call them) and gaine not the conſent of will, are no ſinnes. This is but a fancie. I ſhewed heretofore the weakneſſe of this conceit, *Verſ.*7. and made knowne, that concupiſcence, and the very firſt motions to euill, that ariſe from the corruption of nature, though they gaine not conſent of will, and though they be repelled and reiected, yet they are ſins forbidden in the tenth Commandement: and this very Text confutes this conceit: for the Apoſtle ſaith not only thus, that *he did not allow that which he did, but he hated it*, it was odious and hatefull to him as he was regenerate; and doubtleſſe it was odious and hatefull to him, becauſe it was euill and ſinfull, yea, euill and ſinfull in it ſelfe, though he had neuer done it, and his doing of it vnwillingly, did not take away the nature of it, and make it ceaſe to be euill: no, no; it vvas euill in it ſelfe, and ſo, odious and hatefull to the Apoſtle. I paſſe from that Popiſh conceit and fancie.

Come we to the confirmation of this Propoſition, that the Apoſtle did not allow the euill that he did, in theſe words, *for what I would, that I doe not: but what I hate, that doe I.* And in that the Apoſtle confirmes it, that he did not allow the euill he did, becauſe his will was to doe good, which hee did not, and the euill hee did, vvas hatefull to him: Hence we might ſtand to ſhew,

That men may know they allow not the euill they do, vvhen they vvould doe good, and they doe it not, and they allow not the euill they doe, they are hindered from doing good vnwillingly, and the euill they doe, is hatefull to them: but of that vve haue partly ſpoken before, and therefore I paſſe by it.

Now from theſe words of the Apoſtle (*What I would, that doe I not: but what I would not, that doe I:* we may gather this concluſion,

*Doctr.*3. True beleeuers ſometimes doe that euill that is hatefull to them.

That true beleeuers, and ſuch as are truly regenerate, are not only hindered from doing good vnwillingly, but they doe the euill they hate, they are ſometimes drawne by the ſtrength of their owne corruption ſtill in part abiding in them, to doe that euill that is hatefull to them, euen that euill they doe in part lothe and abhor, they are ſometimes ouer-carryed to the doing of it. The Apoſtle here affirmes thus much of himſelfe; and this may be further exemplified, and made cleare by the example of many other holy ſeruants of God. We reade that [a] NOAH *was a iuſt and vpright man, and he walked with God.* And the holy Ghoſt giues this teſtimony of him, [b] That *he being moued with reuerence, prepared the Arke to the ſauing of his houſhold. He was a man truly fearing God,* and a deare child of God, and doubtleſſe, he hated all manner of ſinnes, and eſpecially foule and groſſe ſins. And yet we reade, [c] that for want of watchfulnes, this holy man of God was ouertaken with a foule ſin, euen with the ſin of drunkenneſſe. Likewiſe we reade of *Lot*, That *he was a iuſt man*, a deare child of God: yea, the Apoſtle witneſſeth of him, [d] that *he being iuſt, was vexed with the filthy and vncleane conuerſation of the Sodomites*, and being righteous, and dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deeds. So that without queſtion, his ſoule hated the ſin of vncleanneſſe: and yet we reade [e] the latter end of the Chapter, he was ouertaken with that ſinne that was hatefull to him, euen with the ſin of vncleanneſſe, and that with his own daughters. And to theſe we might adde many other examples of the deare Saints and ſeruants of God, that haue bin ſometimes ouer-carryed by the ſtrength of their owne corruption, to doe the euill that was hatefull to them, and which they did in part lothe and abhorre. But here haply the queſtion

a Gen.6.9.

b Hebr.11.7.

c Gen.9.21.

d 2 Pet.2.7,8.

e Gen.19.33, 35.

ſtion will be moued, and I hold it needfull to anſwer it.

Queſt. How farre one that is truly regenerate, and a childe of God, may yeeld to the luſt of his owne heart, and be drawne by the ſtrength of his owne corruption to doe euill, euen to doe euill, he hating euill, and he lothing and abhorring it in ſome part, as he is regenerate? For anſwer to this, we muſt know there be certaine degrees of yeelding to the euill luſts of the heart; certaine degrees, I ſay, there be, by which men yeeld to the luſts of their owne hearts, and are ouer-carried by them to the doing of euil. There is a delight in them, conſent to them, and there is the act, and perſeuerance in the act. Now delight in euill motions, or motions to euill that ariſe in the heart, may be found in a childe of God, and in one that is truly regenerate; he may be pleaſed, and he may be delighted with the euill motions of his heart; but conſent to them is not vſually and ordinarily found in a childe of God; ſometimes it is: and if at any time a child of God doe conſent to the luſts of his owne heart, it is but in part, and againſt his purpoſe, becauſe he is ouer-carryed by the ſtrength of them; and againe, the act or execution of luſt is not ordinarily found in a child of God: if at any time hee doe act and execute the luſt of his heart, and doe fall, he may ſay as the Apoſtle doth in this place, *I doe that I hate:* but for perſeuerance in the act of euil, and holding on in a courſe in doing euill with pleaſure, that cannot befall a childe of God: for he hath the ſeede of grace in him, and that ſtirs him vp to recouer himſelfe by new repentance. Againe, we muſt know that a childe of God, and one that is truly regenerate, may be drawne by the ſtrength of his owne corruption to doe euill, yea, ſome foule and groſſe particular euill, not generally to doe euill, but ſome particular euill, being ſuddenly ſurprized by violence of temptation, and the ſtrength of his owne corruption. This was the caſe of *Noah*, of *Lot*, of *Dauid*, of *Peter*, in thoſe particular foule ſinnes they fell into.

Answ. Thus then I briefely answer to the question propounded: That a child of God, and one that is truely regenerate, may so farre yeeld to the lusts of his owne heart, as hee may delight in them, yea, hee may consent to them, though not ordinarily, nor wholly, but at some times, and then onely in part: and he may sometimes, not ordinarily, but sometimes, he may proceed to the act and execution of lust; yet so, as hee may truly say, hee hates the euill he doth, yea, somet mes being on a sudden surprised by violence of temptation, and the strength of his owne corruption, hee may fall into some foule and grosse particular euill and sinne; but to perseuer in the act of euill, and to hold on a course in doing euill with pleasure, that is neuer found in any childe of God, and one that is truly regenerate. And thus wee see this truth confirmed and cleared, that true beleeuers and such as are truly regenerate, are sometimes drawne by the strength of their owne corruption, still in part abiding in them, to doe that euill that is hatefull to them, euen that euill they in part lothe and abhorre, they are sometimes ouer-carried to the doing of it.

Use. Comfort to Gods children in respect of their falling into some sinne.

And this being a truth, the vse of it is for comfort, it serues as a ground of comfort to Gods children, in respect of their falling sometimes into some sinne. Dost thou finde, thou that art a childe of God, that thou art sometimes drawne by the strength of thine owne corruption still in part abiding in thee, to doe that euill that is hatefull vnto thee? Art thou sometimes ouer-carryed to doe that euill thou dost in part lothe and abhorre? It is no otherwise with thee then it was with the holy Apostle *Paul*; he did the euill he hated: and it is no otherwise with thee, then with other of the deerest Saints and Seruants of God. Thus it hath been with them, and thus it is with true beleeuers, and such as are truly regenerate, they are sometimes drawne by the strength of their owne corruption, to doe that euill that is hatefull vnto them; and

and looke that the euill that thou art ſometimes drawne to doe, be odious in thy ſight and hatefull to thee, and howſoeuer thou art ouer-carryed to the doing of it, yet thou doſt in part lothe and abhorre it, and then though thou haue cauſe to be humbled, yet thou haſt no cauſe to be vtterly diſcouraged and cleane out of hart; no, though the euill thou haſt beene ouer-carryed to the doing of, be a foule and groſſe euill and ſinne, thou art yet in no worſe caſe then the deareſt of Gods children haue beene in, or may bee in. Indeed, thou profeſſing thy ſelfe a ſeruant of God, it is thy part to labour by all good meanes to keepe thy ſelfe free, as from the leaſt and moſt ſecret ſinne, ſo eſpecially from open and groſſe ſinnes, by which God is much diſhonored, his Spirit grieued, thine owne conſcience wounded, the godly offended, and the mouths of Atheiſts and wicked perſons opened to blaſpheme the Truth of God. But I ſpeake this for thy comfort, vvhen notwithſtanding thy watchfulneſſe, and notwithſtanding thy eare to keepe thy ſelfe from ſinne, thou art ſometimes ouer-carryed to the doing of that euill that is hatefull vnto thee, and vvhich thou doſt in ſome part lothe and abhorre, thou art not then to be vtterly deiected, and vtterly caſt downe.

But thou wilt ſay, thou addeſt one fall to another, and thou ſinneſt time after time, euen againſt thine owne conſcience, and therefore thou art afraid, and thou thinkeſt thou haſt iuſt cauſe ſo to be, that thy faith is nothing but meere hypocriſie, or ſome light ſhadow of faith, and ſuch as may be found in the reprobate. This is a ſhrewd obiection, and this troubles and brangles the conſcience of many a weake Chriſtian. *Obſer.*

But to helpe the poore ſoule out of the bryers in this caſe, deale truly vvith thy ſelfe: doſt thou find that thou art buffeted vvith ſinne in this manner, that thou addeſt one to another? yet doſt thou not finde many graces of Gods Spirit in thy ſoule, a loue to God, a loue to his *Anſw.*

Word, and to his children? Art thou not able to ſay, and that truly, that thy life is not defiled with many foule and groſſe ſinnes, and that thou doſt not alwayes giue way to thy ſin that troubles thee? Sometimes thou art enabled by grace to withſtand it, and vvhen thou giueſt place to it, it is not of any obſtinate wilfulneſſe, but of frailtie and weakneſſe, not of ſet purpoſe, but againſt thy vvill and flat reſolution, thou hauing often reſolued with thy ſelfe, neuer to fall into that ſinne againe: and doeſt thou not euen hate and lothe that ſinne, and vſe all good meanes poſſible to be freed from it, as continuall hearing, reading and meditating on the Word of God, Prayer, auoyding all occaſions that might draw thee on that ſinne? Is it not thus vvith thee? Thou wilt ſay, Yes, thus it is vvith mee indeed. Why then, comfort thy ſelfe; thou maiſt hereupon certainly conclude to thy comfort, that thou haſt true faith, and thy faith is a true working faith; it works in thee that loue to God, and that loue to his children, and that hatred of that euill thou doeſt; and therefore comfort thy ſelfe, thou haſt true faith, and thou haſt no cauſe to call thy ſtate into queſtion: no, no, aſſuredly thou ſhalt in time be able to ſtoppe the mouth of Satan, and to wring from him this weapon by vvhich he vvounds thy poore ſoule, thy often falling into the ſame ſinne, and by the mercy of God, and through his grace, thou ſhalt one day be fully freed from that euill that is ſo hatefull to thee; for *the Lord hath begunne in thee the worke of grace, and he will certainly finiſh it*, *Philip.1.6.* *His gifts* of grace *are without repentance*, *Rom.11.29.* And let that cheere vp thine heart.

Philip 1 6.
Rom. 11.29.

Now in that the Apoſtle ſaith, *He willed good, and he hated euill*, wee made this a note of his regeneration, that therefore he was certainly regenerate; this being proper to the regenerate, and neuer found in any but ſuch as are truly regenerate. But againſt this lyes an obiection: I wil briefely propound and anſwer it.

Thus

Thus ſome obiect againſt it; ſay they, Euen the vnregenerate will that vvhich is good: for all men naturally deſire that that is good and right: Reaſon enclines to good. The Heathen Philoſopher could ſay, ὁ λόγος πρὸς τὰ βέλτιστα παρακαλεῖ: and vnregenerate perſons in ſome ſort hate euill. *Iudas* cryed out, *Matth.*27.4. *I haue ſinned, and haue done euill, betraying the innocent blood.* And therefore this is not proper to the regenerate, to will good, and to hate euill. *Obiect.*

To this I anſwer thus; There is a threefold good: firſt, there is a naturall good, which all things deſire; and this is not the obiect of reaſon or of the will, but of the naturall appetite, vvhich in it ſelfe makes men neither good nor bad. *Anſw.*

Secondly, there is a morall good, which howſoeuer the light of reaſon being in the full ſtrength of it, may yeeld to, in them that bee vnregenerate, and may make them ſometimes to doe it; yet as that good comes from them, and as it is done by them, it is not truly good, nay, it is ſin to them, being not done in obedience to Gods Commandement, and of Faith, and to the glory of God.

Thirdly, there is ſpirituall good, which is heauenly and ſpirituall, which is of the Spirit and of Faith: now that good vnregenerate perſons cannot will, it is not poſſible they ſhould will it; for they haue no knowledge nor vnderſtanding of it: and this is that good, the Apoſtle here ſaid he willed, and would haue done.

Againe, vnregenerate perſons in ſome ſort hate euill. It is true: but how? Surely, onely for feare of puniſhment, or in ſome other ſiniſter and by-reſpect, and not becauſe it is euill, and ſinfull, and diſpleaſing to God, and to the diſhonour of God. No, no: they hate not euill in any ſuch reſpect: and ſo it remaines a true note of the Apoſtles regeneration, that hee vvilled good, and hated euill: and it is a true note to others, that they are alſo regenerate, if they finde in themſelues that they will that which

A true note of regeneration.

vvhich is ſpiritually good, euen that good vvhich is of the Spirit and of Faith, and that they hate euill, not in a ſiniſter and by-reſpect, but becauſe it is euill and diſpleaſing to God, and is to the diſhonor of God: and, if they vvere put to their choyce, they vvould rather dye the moſt cruell death, then vvittingly and vvillingly doe euill, and ſinne againſt God. That is a true note of regeneration.

Doctr.4. Sinne muſt bee odious and hatefull to true beleeuers.

Now further, in that the Apoſtle ſaith, *What I hate, that I do:* meaning, that the euill he did, was odious and hateful to him. We may eaſily conclude thus much, that ſinne muſt be odious and hatefull to vs, euen to ſuch as vvould approue themſelues to be true beleeuers, Gods children, and truly regenerate: they muſt finde this in themſelues, that they hate and lothe euill, yea, all manner of euill and ſinne, all knowne ſinnes whatſoeuer, and that they abſtaine from euill and ſinne, out of a loathing and a deteſtation of it. It is not enough for vs to abſtaine from this or that euill and ſinne, for that a man or vvoman may doe, as being not prone to it, or being not tempted to it, or by cuſtome, or for feare of danger of Law, or ſhame of the world, and ſuch like; but we muſt abſtaine from euery knowne euill and ſinne, out of an hatred and deteſtation of it: we muſt hate, deteſt, and abhorre euery knowne euill and ſinne. And to this purpoſe *Dauid* ſpeakes plainly, *Pſal.*119.104. *I hate all the wayes of falſhood.* And Verſe 128. *I eſteeme all thy Precepts moſt iuſt, and hate all falſe wayes: I doe not only diſclaime falſe wayes, and keepe my ſelfe from walking in them, but I hate and abhorre them, they are odious and hatefull vnto me.* *Pſal.*97.10. ſaith the Pſalmiſt, *Yee that loue the Lord, hate euill.*

Pſal.119.104. 128.

And thus the Lord exhorts by his Prophet, *Amos* 5.15. *Hate the euill, and loue the good.* It is the exhortation of IVDE, *Iude Epiſt.verſ.*23. *That we ſhould hate the very garment ſpotted by the fleſh.* *Rom.*12.9. ſaith the Apoſtle, *Abhorre that which is euill.* The originall vvord there vſed, is very

very emphaticall, it ſignifies to hate vvith extreame hatred, and to deteſt vvith an vtter deteſtation, euen as vve hate and deteſt hell it ſelfe. Theſe places, not to adde any further teſtimony, doe ſufficiently cleare and confirme the point, that ſinne muſt bee odious and hatefull to vs. If vvee vvould approue our ſelues true beleeuers, vvee muſt hate and lothe all manner of euill, euen all knowne ſinnes vvhatſoeuer, and vvee muſt abſtaine from euill and ſinne, out of an vtter lothing and deteſtation of it: for why?

Sinne is odious, hatefull, and abominable in the ſight of God, it is diſpleaſing to God, it ſtirres vp his anger, it defaceth the Image of God, and brings in the image of Satan, and it is moſt foule and vgly in Gods ſight; and being thus odious and abominable in the ſight of God, it muſt be ſo to vs, it muſt be ſo to all Gods children. *Reaſons* 1.

Againe, the Lord not only diſlikes ſinne and iniquitie, but he hates it, and he abhors it, *Pro.6.16. Theſe ſix things doth the Lord hate, yea his ſoule abhorreth ſeuen.* Yea, it is worth our marking, which followes, *Verſe* 17.18. That the Lord hates not only ſinne, but euen the member that is made the inſtrument of ſinne. So farre doth the Lord hate and abhorre ſinne. And Gods children muſt be like to God their Father. Sinne is odious to God their Father: and it muſt bee ſo to them, they muſt hate, lothe and abhorre all manner of euill, if they will proue themſelues indeed to be the true children of God, and not baſtards. 2 Prou.6.16. *Note.* 17. 18.

Now then, this being a cleare truth, it followes on it, that it is not enough for men to haue in them ſome little diſlike of ſinne, and it muſt be farre from men to bee indifferent in reſpect of ſinne; that indifferencie, in reſpect of ſinne, is iuſtly on the ground of doctrine now deliuered, to be taxed. Many there be in the world that are indifferent in reſpect of ſinne. Are there not many that can commend Papiſts and Atheiſts, and ſticke not ſometimes to ſay of the Papiſts, Why, I hope they be good honeſt men, *Vſe* 1. Indifferency in reſpect of ſinne, reproued.

men, though they be a little carryed aside to Idolatry and Superstition: and of Atheists, There is no such hurt in them, they are worst to themselues, though they be not so strict as others are? Yea, be there not some, that care not to ioyne fellowship with Papists, that can walke, and talke, and conuerse with them familiarly; and some that when a course is taken on iust cause to take Papists at their Idolatrous meetings, sticke not to say, Oh, you are strict against them: but it were more meet, you should rather looke to others that haue their priuate meetings, to Puritane meetings, those they cannot abide; they rather like of Popish meetings, and of drunken meetings: though men sit guzzeling in Ale-houses or Tauernes whole daies and nights, they take no notice of those meetings: but these Puritane meetings they cannot abide, and so I might insist in other particulars.

Well, consider it, whosoeuer thou art: Dost thou, that canst commend Papists, that are vtter enemies to Gods grace and glory, and thou that canst speak wel of Atheists and prophane persons, dost thou hate sinne? dost thou abhorre it? No, no: there is no such matter, thou art an indifferent man, and thou hast not in thee that lothing and detestation of sinne, that ought to be in a true Beleeuer; and take this vvith thee, thou art odious and hatefull to God. Marke what the Lord Iesus threatens, *Reuel.* 3.16. *Such as be luke-warme,* indifferent persons, *it will come to passe, that he will spue them out of his mouth:* they are as lothsome as luke-warme water to a mans stomacke, he cannot digest them, but will cast them out, as raw and vndigested matter. It is a sentence full of terror if it be duely considered. Thou, that art indifferent in respect of sinne, thou art vnfit to be made one with Christ, and partaker of the life and grace of Christ, or any of his sauing comforts; thou goest against the stomacke of Christ, thou prouokest him to cast thee out, as a thing lothsome and abominable: and that is a fearefull condition.

Reuel 3.16.

Againe,

Againe, is it ſo, that ſinne muſt be odious and hatefull vnto vs? muſt wee hate all manner of euill? Surely then, men may bee zealous and feruent in ſpeaking againſt ſin, yea, they ought ſo to be, eſpecially Miniſters. Here is a iuſtification of our often and feruent ſpeaking againſt ſinne. Men finde fault with vs, that wee often hit vpon their ſinnes, and we are euer galling them with the ſame things; they ſhame not to doe euill, to lye, to ſlander, and to haue their drunken meetings, and the like: but they cannot away to heare of theſe things. Alas, we cannot but ſpeake againſt open groſſe ſinnes, if our hearts bee right within vs; wee hate ſinne both in our ſelues and in others, and we cannot but ſpeake againſt ſinne, ſo long as men go on in ſinne: we deſire their leauing and forſaking of ſinne, and that ſinne may bee odious and hatefull to men. And know this, whoſoeuer thou art, that ſinne muſt be odious and hatefull to thee, if thou wouldſt proue thy ſelfe a true beleeuer.

Vſe 2. Men may and ought to bee zealous in ſpeaking againſt ſinne.

And to ſhut vp this in a word: Wouldſt thou make it good to the comfort of thine owne ſoule, that thou art a true beleeuer? yea, wouldſt thou make it good that thou loueſt God, and loueſt his Truth? Then looke thou *hate and deteſt ſinne*, *Pſal.*97.10. yea all manner of euill, euen euery knowne euill and ſinne. Thou muſt not hate one ſinne, and like of another, as haply hate Drunkenneſſe, and loue Couetouſneſſe, or hate Couetouſneſſe, and loue Swearing. If thou doſt not hate Atheiſme, thou loueſt not God: if thou hateſt not Hereſie, thou loueſt not Gods Truth: if thou hate not Sabbath-breaking, thou loueſt not the right keeping and ſanctifying of it. Hereby trie thy ſelfe, and looke that thou hate euery knowne ſinne, becauſe it is ſinne and diſpleaſing to God.

Happely thou wilt ſay, How ſhall I know that I hate ſinne, becauſe it is ſinne and diſpleaſing to God? *Queſt.*

I anſwer, By two things eſpecially. *Anſw.*

Firſt, if no reward can allure thee, nor any puniſhment

ſo.ce

force thee vpon any knowne ſin, but thou canſt willingly rather embrace death, then wittingly ſinne againſt God.

Secondly, if thou make conſcience not only of open and groſſe ſinnes, but of the very thought of euill, and thou makeſt as much conſcience of ſinne in ſecret, as in the open view of the world. Hence thou maiſt conclude, that thou doſt hate and abhorre ſinne, becauſe it is ſinne and diſpleaſing to God: and thence thou maiſt gather to thy comfort, that thou art a true Beleeuer, and a childe of God, and that thou loueſt God, and art beloued of God in the Sonne of his loue, Chriſt Ieſus.

Vers. 16.

If I doe then that which I would not, I conſent to the Law, that it is good.

ON that which the Apoſtle ſaid in the Verſe before, that *what he would, that he did not, but what he hated, that he did*; he brings in two inferences, two concluſions; one in this Verſe, another in the Verſe following The ſumme and ſubſtance of his firſt inference and concluſion laid before vs in this Verſe, is this, that there was in ſome ſort a good harmonie, and a conſent betweene Gods Law and his heart, being now renued by grace, in that hee hated and abhorred the euill that vvas done by him, becauſe it vvas euill and ſinfull, and contrary to the Law of God.

And thus he concludes, If I doe what I would not, I conſent to the Law of God that it is good. But the firſt of theſe is true: therefore the ſecond. Now the ground of this inference is this generall,

That whoſoeuer he be, that wills not the euill he doth, but diſallowes and hates it, and that out of a loue, and liking,

liking, and reſpect to the Law of God, and a conſent to that, he ſeeing that euill vvhich he doth, to be contrarie to the Law of God, doubtleſſe he approues of the Law of God to bee good, and to bee the perfect rule of righteouſneſſe.

Thus vve haue the Apoſtles firſt inference and concluſion, and the ground of it. Now the words of this Verſe need not long to bee ſtood on, touching the ſenſe and meaning of them.

If I doe then that which I would not. Theſe vvords vve had in effect before: and the meaning of them is briefely this: *If I act and doe inwardly in my minde, my will, and my affections, and outwardly in my words and actions, that euill that I in part would not doe, as I am regenerate, becauſe it is euill, and againſt the Law of God, then I conſent to the Law, that it is good.* Interpretation.

(Conſent) The vvord in the Originall properly ſignifies *to confeſſe, to witneſſe with a thing, or to ſpeake with a thing to which it is applyed.* As here, being applyed to the Law of God, the meaning is, as if the Apoſtle had ſaid, *I confeſſe the goodneſſe of the Law of God, I ſubſcribe to it, I agree to it, I beare witneſſe with it to be good, I conſent, or I aſſent in my mind and iudgement, and in my heart I approue the Law of God to be good.*

By the word *(Law)* as before, we are to vnderſtand the Morall Law of God. *(That it is good)* that is, as before we expounded the word, *Verſe* 12. that it requires and commands only ſuch things as be good, and forbids the contrary all manner of euill, and ſhewes the good way in which men are to walke to life euerlaſting. Thus then conceiue we the meaning of the Apoſtle in the words of this Verſe, as if he had ſaid,

If I then act and doe inwardly in my minde, will and affections, and outwardly in my words and actions that euill, that I in part would not doe, as I am regenerate, and as my heart is renned by grace, and that, becauſe it is euill, and againſt the Law

Law of God. Surely then, I agree to the Morall Law of God, and I beare witnesse with it to be good, I consent, or I assent to the goodnesse of the Law of God, in my mind and iudgement, and in mine heart renued by grace, I approue the Law of God to be such a Law, as requires and commands onely good things, and forbids the contrary, euen all manner of euill, and shewing the good way in which men are to walke to life euerlasting.

First, hence obserue vvee the Apostles inference, *If* (saith he) *I act and doe the euill I would not*, the euill that in some sort is against my mind, my will, and my purpose, then I consent to the Law, that it is good; I then assent to the goodnesse of the Law of God, I approue the Law of God to be such a Law, as requires and commands only good things, and forbids the contrary. Hence note vvee briefely thus much,

*Doctr.*1. It is an euidence of consent to the goodnesse of Gods Law, when men doe euill, and they would not do it.

That when men doe euill against their purpose and vvill, they doe euill, and they vvould not doe it, they haue in them a full purpose and resolution, not to sinne against God in any thing vvittingly and vvillingly, and yet they sinne against that purpose, then they consent to the Law of God, then they yeeld to the vvord of God commanding good duties, that it is good; that plainely proues it, and thereupon they may certainly conclude, that they in their mindes assent to the good Law of God, and approue of it in their hearts to be good; it is a plaine euidence of consent to the goodnesse of the Law of God, vvhen men doe euill, and they vvould not doe it, but they vvould vvillingly be freed from doing of euill, and from breaking of the holy Lawes and Commandements of God.

Thus our Apostle here concludes directly, *If I doe that euill which I would not, I consent to the Law, that it is good.* This I note in a word, to teach euery one of vs to trie our selues, touching our consent to the vvord of God. No doubt, euery one will say he likes the vvord of God, and he

he approues of it, and it were pitie of his life if hee did not consent to the Truth, and to the goodnesse of the word of God. But take heed, whosoeuer thou art, that thou doe not deceiue thy selfe: trie thy selfe by the note now deliuered;

Doest thou finde, that the euill thou dost, thou wouldst not doe it, it is against thy purpose and mind? Thereupon thou maist certainely conclude, that thou dost consent to the Truth and goodnesse of the word of God: that is a good euidence indeed, that thou dost approue the Law of God to bee good, in commanding good things, and good also in forbidding of euill. But on the other side, if thou finde that the euill thou dost, is pleasing to thee, and thou dost wittingly, and willingly, and purposely doe any knowne euill, deceiue not thy selfe, out of all question thou dost not consent to the Truth and goodnesse of the word of God; thou maist thinke thou giuest assent to the word of God, and dost approue of it in thine heart; but the truth is, there is no such matter, thy doing euill wittingly and willingly, is an euidence against thee, yea, it proues plainly, that thou denyest the Truth and goodnesse of the word of God; and if thou goe on in that course, thou shalt bee punished as one that denyes the Truth of the word of God, and *withholds the Truth of it in vnrighteousnesse.* Rom.1. 18. *The wrath of God shall one day be reuealed from heauen against thee,* yea, it is a fearefull step to the vnpardonable sinne against the holy Ghost, to deny the Truth and goodnesse of the word of God.

Vse. A ground of triall.

Rom.1.18.

" It is reported of *Iulian* the Apostata, that he first be-
" gan to account the word of God foolishnesse, and then
" hee persecuted the professors of it with mockes and
taunts; and so by degrees fell to that foule sin of Apostasie. Full little do men thinke of this, that their doing euill purposely and willingly, proues this against them, that they deny the Truth and goodnesse of the Word of God, and

Note.

and are going on to that fearefull vnpardonable ſinne againſt the holy Ghoſt: but indeed ſo it is. And if a man appeale to their owne hearts, if they deale truly, their owne hearts muſt needs yeeld to it, that they doing euill purpoſely, they deny the Truth and goodneſſe of the vvord of God. Doth not thine owne heart, vvhoſoeuer thou art, vvhile thou goeſt on vvilfully in ſinne, ſay thus to thee, *God is merciſull*, and as it is, *Deut.* 29. 19. *Thou ſhalt haue peace, though thou walke according to the ſtubbornneſſe of thine owne heart?* And vvhat is this, but to deny the Truth of God, the Word of God, that reuealing that God is juſt as vvell as merciſull? and as it followes, *Deut.*29.20. That *hee will not be merciſull vnto him, but the wrath of the Lord and his iealouſie ſhall ſmoke againſt that man, and euery curſe that is written in this Booke, ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen.* Therefore take heed of doing euill purpoſely and willingly.

Deut.29.19.

Conſider vve further, that the Apoſtle ſaith, he doing that he vvould not, yet he conſented to the Law of God, that it vvas good. And this conſent of his, vve made a ſecond argument and proofe of his regeneration. That therefore hee vvas certainely a man truly regenerate, becauſe howſoeuer hee vvas ouer-carryed to doe that hee vvould not, yet hee conſented to the Law of God, that it was good.

Obiect. Now againſt this, there is alſo obiection made. Some doe thus obiect againſt it; ſay they, Vnregenerate perſons may, and doe ſometimes conſent to the Law of God, and they may and doe approue of it to be good, yea, ſometimes vnregenerate perſons delight in the Law and in the vvord of God, as it is ſaid of *Herod*, That *he heard* IOHN BAPTIST *gladly*, *Marke* 8.20. and of Temporaries, ſuch as haue only a temporary faith, it is ſaid, *Mat.* 13.20. that *they receiued the Word with ioy.* And *Hebr.*6.5. it is ſaid of Apoſtataes, that *they haue taſted of the good*

Marke 8.20.

Matth.13.20.

Word

Word of God. And therefore it is not a true note of the Apoſtles regeneration, or of the regeneration of any other, that they conſent to the Law of God, and approue it to be good.

For anſwer to this, firſt know, that vnregenerate perſons are either openly wicked, or they be hypocrites, ſuch as be openly wicked, being conuinced of ſin in their conſciences; and their conſciences galling them for ſinne, it may be, they acknowledge the Law of God to be good; but how? Surely, as PHARAOH *acknowledged the Lord to be righteous, Exod.9.27.* not out of any loue or liking of the Law. No: they could wiſh there were no Law at all, they hate it, becauſe it condemnes their ſins, and ſhewes them the curſe of it due to them for their ſinnes. *Anſw.* Exod.9.27.

As for hypocrites, they outwardly approue of the Law and word of God, in outward profeſſion only, but they haue no true inward loue and liking of it, they ſuffer it not to worke on their hearts, and to reforme them in their inward affections, they only yeeld an outward conformitie to it, in reſpect of their eaſe, pleaſure, profit, or the like, but inwardly *they reiect it, and caſt it behinde them, Pſal.50.17.*

Againe, for the inſtances brought: *Herod* indeed heard IOHN BAPTIST gladly: but if vvee marke the Text, it vvas only in ſome things, hee liked of ſome things IOHN taught, not all that hee heard from him; and ſo hee did not throughly like of the Word preached by IOHN, but onely in part, and that onely in ſome ſiniſter and by-reſpect. And ſo alſo Temporaries, they receiue the Word vvith ioy, not out of any loue and liking of it, but in reſpect of eaſe, or gaine, or credit, or the like. And for Apoſtataes, it is true indeed; they taſte, and as it vvere ſippe of the ſweerneſſe of the vvord of God, they touch it, as it vvere vvith the tip of their tongues, but they neuer ſend it downe into their hearts, they digeſt it not, it is not conuerted and turned as

good nouriſhment into the ſubſtance of their ſoules, to the true comfort and ſtrengthening of them, and ſo they haue in them but a light and vaniſhing, and no true ſound and ſolid approbation of the Law and vvord of God: And therefore ſtill it remaines a true note of the Apoſtles regeneration, that howſoeuer he vvas ouer-caried by his owne corruption, to doe the euill hee vvould not haue done, yet hee conſented to the Law of God, that it was good.

A true note of regeneration.

And it is a true note to others, that they alſo are truly regenerate, if they finde, that though they doe the euill they vvould not doe, yet they conſent to the Law and vvord of God, they aſſent to it in their minds and iudgements, and in their hearts they approue of the goodneſſe of it, and they loue, and like it, and cleaue to it in their inward affections. In that the Apoſtle ſaith, *I conſent to the Law of God, that it is good*; we are giuen to vnderſtand yet further thus much,

Doctr. 2. Gods children haue in them a true loue and liking of Gods Law.

That true beleeuers, Gods children, they conſent to the Law of God, they haue in them not only knowledge of the Law of God, and an aſſent to it in their minds and in their iudgements, but they alſo approue of it in their hearts, they haue in them a true loue and liking of the Law of God, and that both in commanding of good things, and in forbidding of euill: ſo farre forth as men are regenerate, they conſent to the Law of God, and there is a good agreement betweene their hearts and the good Law of God, and ſin is diſpleaſing to them, and they diſlike it, and diſallow it, and hate it, becauſe it is againſt the good Law of God, and good duties are liked and loued of them, and performed by them, becauſe Gods Law requires them. Thus it is with all Gods children, and ſuch as are truly regenerate.

Pſal 40.8. *Dauid* ſpeakes thus, *I deſired to doe thy will, O my God, yea, thy Law is within mine heart.* As if he had ſaid, Thy will, O Lord, made knowne to me in thy Law,

I doe not onely know to be holy and good, and aſſent to it in my minde and iudgement, but I like it, I approue of it, I deſire to doe it, mine heart is enclined to it, yea, thy Law is vvithin my heart, I willingly embrace it, my heart conſents to it, and I find a good agreement betweene thy good Law and my heart. And againe, *Pſalm.* 119. 127. ſaith DAVID, *I loue thy Commandements aboue gold, yea aboue moſt fine gold:* I doe not only know thy Commandements, and aſſent to them in minde and iudgement, but I approue of them in my heart, and I haue an exceeding great loue to them. And then hee ſubioynes in the next *Verſe* 128. *I eſteeme all thy Precepts moſt iuſt, and I hate all falſe wayes.* As if hee had ſaid, I haue a true loue and liking of thy holy Commandements, and that both in commanding of good things, and in forbidding of euill, there is a ſweet conſent and agreement betweene my heart, and thy holy Lawes and Commandements in vvhatſoeuer they either command or forbid; I like good duties and I performe them, becauſe thy Law requires them, and I diſlike euil and ſinne, and hate it, becauſe thy Law forbids it, and becauſe it is againſt thy Law. Thus it vvas vvith *Danid*, and thus indeed it is vvith all Gods children.

And hence it is, that Gods children are readie and willing to obey God in any thing hee commands them, be it neuer ſo contrary to nature, and neuer ſo hard and harſh to fleſh and blood. *Gen.* 22. 2. The Lord no ſooner ſaid to ABRAHAM, *Offer thine onely ſonne* ISAAC, euen that beloued and deare ſonne, and that vvith thine owne hands, and burne him vvhen thou haſt done for a burnt offering, but he vvithout grudging or gain-ſaying, vva readie to doe as the Lord commanded him. The Text ſaith, Verſe 3. that *hee roſe vp earely in the morning to doe it*, there vvas in him alacritie and forwardneſſe, to doe that which the Lord required at his hands: and ſo it is in all Gods children. Gen. 22. 2, 3.

Inſtance might be giuen in many other examples, Gods children are ready to doe the will of God made knowne to them. The Lord no ſooner ſaith to a childe of God, Doe this: but his heart anſwers, I will do it. And againe, no ſooner ſaith the Lord, Forbeare this, or, Auoyd that: but the heart of a childe of God anſwers, I will forbeare it, and I will auoid it. And that ſtrongly confirmes the truth of the point in hand, that there is a good agreement betweene the hearts of Gods children, and the good Law of God: the reaſon and ground of it is this:

Reaſon. Gods children, and ſuch as are truly regenerate, are borne anew of God, vvhoſe Law it is, and they haue in them that Spirit, from whom the Law of God vvas breathed, and who is the Author of the Law and of the word of God, and that Spirit inclines their hearts to the good Law of God, and makes them loue and like it, and yeeld vvilling obedience to it. Ezech. 36. 27. ſaith the Lord, *I will put my Spirit within you, and cauſe you to walke in my Statutes, and yee ſhall keepe my Iudgements and doe them.* Yea, that Spirit being powerfull in them, makes the Lawes and Commandements of God, vvhich to nature are harſh and hard, eaſie to them, and *makes them not to thinke them hard and grieuous,* 1 *Iohn* 5.3. And therefore hereupon vvee may conclude, that true Beleeuers, and Gods children haue not only knowledge of the Law of God, and doe not onely aſſent to it in their mindes and iudgements, but they alſo approue of it in their hearts, and haue in them a true loue and liking of the Law of God; ſo farre forth as they are regenerate, they conſent to the Law of God, and there is a good agreement betweene their hearts and the good Law of God; they diſlike and hate ſinne, becauſe it is againſt the good Law of God, and they like good duties, and performe them, becauſe Gods Law requires them.

Ezech.36.27.

1 Iohn 5.3.

Vſe 1. Now this ſerues to diſcouer vnto vs, vvhence it is that the holy Commandements of God that are harſh and hard

hard to nature, and to men that are in their natural condition, are in some sort easy to Gods children, and that Gods children willingly yeeld to that which God commands, which others wrestle and striue against, and will by no meanes be brought to bend vnto. Surely hence it is, the hearts of God children being renued by grace, consent to the Law of God, and there is a good agreement betweene them and the good Law of God, they haue in them that Spirit from whom the Law of God was breathed, and that Spirit makes their hearts, which of themselues are wayward and auerse to euery thing that is good, plyable and inclinable to the good Law of God.

Whence it is that the holy Commandements of God are easie to Gods children.

Say to an angry furious man or woman, one that is yet in the dregges of nature, Thou must forgiue, Thou must loue thy Neighbour, Thou must blesse them that curse thee, and doe good to them that hurt thee; he being yet in his naturall state, he cryes out, These be things impossible; how can one yeeld to such a Law? But tell a child of God of these things, and let him vnderstand that this is his duty; and he willingly yeelds vnto it, and his heart consents to the good word of God; hee hath in him *that Spirit, that makes men that are as Wolues, Beares and Tygres, put off their brutish and sauage nature, Isai.* 11.6,7.

Isai.11.6,7.

Againe, is it so, that true beleeuers, Gods children haue not only knowledge of the Law of God, and do not only assent vnto it, but their hearts also approue of it, and so far forth as they are regenerate, they consent to the Law of God, they dislike and hate sinne, because the Law of God forbids it, and they like good duties, because the Law of God requires them? Surely then, this points out a plaine difference betweene Gods children, and others that are either openly wicked or hypocrites, for it is farre otherwise with them: the vngodly man and the hypocrite may indeed in his mind and iudgement assent to the good Law of God, hee may, being conuinced in conscience, acknowledge such and such things to be good, and

Vse 2.

A difference betweene Gods children and others, discouered.

ſuch and ſuch things to be euill and ſinfull; but in the meane time his heart is not inclined to that hee acknowledgeth, and his heart approues not of it, becauſe Gods Law commands it, and his heart doth not diſlike and hate that he knowes to be ſinne, becauſe the Law of God forbids it. No, no: he rather hates the commandement, and he could wiſh there were no ſuch Commandement: for example, the Drunkard, being in conſcience conuinced and preſſed with it, will ſometimes confeſſe Drunkenneſſe to be euill, yet his heart diſlikes it not, his heart is not inclined to hate that ſinne, but he could rather vviſh there were no word of God againſt that ſinne. Yea, if we obſerue it, and if the vngodly and hypocrite themſelues doe obſerue it, they ſhall finde, that they neither doe any good things, nor eſchew any euill, becauſe the Law of God commands the one, and forbids the other, but they euer haue reſpect to gaine, or credite, or pleaſure, or paine, or the like; And it is ſtill themſelues they ayme at, in doing good, or in eſchewing euill, and not the Law and word of God: and ſo it is with them in all other things; it may be, the ioyes of heauen being ſpoken of, doe ſomewhat affect them, and when they heare of the paines of hell, they are ſomewhat aſtoniſhed; and it may be, they know God to be of infinite Maieſtie and Power, and that none is able to endure the fiercenеſſe of his vvrath; it may bee, theſe things a little touch them vvhen they heare of them; but it is onely, becauſe they would eſcape the wrath of God and his iudgements, and ſo it is ſtill themſelues that they loue: if there were neither heauen nor hell, they vvould not care for God, nor for the word of God.

Note.

But on the other ſide, true beleeuers, and Gods children, they obey God in his Word, out of a loue to God, and their ſoules are not ſo deare to them, as the Name of God is, to ſee that glorified; and they, as it were, cary their liues in their hands, and they are ready to yeeld them vp to the

glory

glory of his Name, and they consent to the Law of God in their hearts, and they dislike and hate sin, because the Law of God forbids it, and they like good duties, because the Law of God requires them. And thus it must be with thee, if thou wouldst make it good to the comfort of thine owne soule, that thou art a child of God.

Happely thou wilt say, How shall I know that I dislike and hate sin, because the Law of God forbids it; and that I like good duties, because the Law of God requires them? *Quest.*

I answer, By this thou shalt certainly know it: If thou find thine heart equally affected to all and euery Commandement of God, and that thy heart is equally inclined to the keeping of all and euery one of Gods Commandements, and thou dost not thinke any thing that the vvord of God commands or forbids, to be light, or that the doing, or not doing of it, is a trifling sinne, but thou makest conscience of the least euill and sinne; not only of Theft, Murder, and such like, but of Sabbath-breaking, of swearing by Faith and Troth, of Vanity in apparell, and such like: if thou thinke thou dost dislike sinne, because it is forbidden in the Law of God, and thou louest good duties, because the Law of God requires them, and yet thou art partiall, in doing good, and auoyding euill; thou makest choyce of vvhat good thou vvilt doe, and vvhat euill thou vvilt auoyd; thou abstainest from Murder and Theft, and yet makest no conscience of Sabbath-breaking, Open rayling, and happely thou giuest to the poore, and yet thou art careless of other good duties, thou deceiuest thy selfe, that will yeeld thee no true comfort: for as *Iames* 2.11. *There is the same Law-giuer*, and hee that commands one thing, commands another, and he that forbids one thing, forbids another: and *if thou wittingly and willingly breake one Commandement, thou art guiltie of all*, Verse 10. *Answ.* Iames 2.11.

If then thou wouldst be sure, that thou dost dislike sin, because the Law of God forbids it, and that thou lik st

good duties, and performeſt them, becauſe Gods Law requires them, then neuer reſt, till thou finde that thou art equally affected to euery Commandement of God, and that thou art equally inclined to the keeping of all and euery one of Gods Commandements, and that thou doſt not thinke any thing, that the vvord of God commands or forbids, light and trifling, but that thou makeſt conſcience of the leaſt euill and ſinne.

Vſe 3. Ignorance of Gods Law, a fearefull thing.

Laſt of all, is it ſo, that true beleeuers, and Gods children, doe not only know the Law of God, and aſſent to it in their mindes, but their hearts alſo approue it? Surely then, their caſe muſt needes be fearefull that are ignorant of the Law of God. Can they yeeld conſent of heart to the good Law of God, and approue of it in their hearts, that are ignorant of it? It is not poſſible. Conſider this all you that are ignorant of Gods Law, you cannot comfort your ſelues with this, that you are Gods children. No, no: Gods children not only know the Law of God, but they alſo approue of it in their hearts: now you are ſo far from that, as you know not the good Law of God, and ſo your caſe is fearefull. Oh then labour you for knowledge of the Law of God, vvhileſt you haue time and meanes, that ſo you may approue of it in your hearts, and yeeld ſound obedience to it both in heart and life.

Vers. 17.

Now then, it is no more I that doe it, but the ſinne that dwelleth in me.

IN this Verſe vve haue the ſecond inference and concluſion laid before vs, that the Apoſtle brings in on that hee ſaid, Verſe 15. that *the good he would, that hee did not: but the euill hee hated, that hee did.* Thereupon the

the Apoſtle concludes in this Verſe on this manner: If I hate the euill I doe, then I being renued by grace, doe it not. And he further ſhewes what it was that did it, namely, the ſinfull corruption that ſtill in part remained in him. *But* (ſaith he) *ſinne that dwelleth in me*, that doth it. And this inference the Apoſtle deliuers with a note of difference, in reſpect of himſelfe, comparing his preſent ſtate with his former, that now it was not with him, as in former times, and he ſaith, *Now then, it is no more I that do it*: not barely, then it is not I, but, *then it is no more I that doe it, but the ſinne that dwelleth in me*.

Now then, it is no more I that doe it, but the ſinne that dwelleth in me. Here to make vp the full ſenſe, thoſe words vſed in the Verſe before *(if I doe that which I would not)* are to be reſumed and repeated, they being the common antecedent to both the Apoſtles inferences and concluſions: As if hee had ſaid, *If I doe that which I would not, then it is no more I that doe it. It is no more I*; that is, It is no longer I, as I am now renued by grace, and in the ſtate of regeneration, it is not any longer I, as I am regenerate, and ſo farre forth as I am regenerate that now doe it: *(doe it)* that is, that euill that I would not, and that euill and that ſinne that I hate *(but the ſinne that dwelleth in mee*, that doth it.) Interpretation.

(Sinne) is here taken as before, for ſinfull corruption, the corruption of nature, or inborne ſinne *(that dwelleth in me.)* This phraſe is metaphoricall, it is borrowed and taken from *Houſholders*, from ſuch as haue their certaine abode and reſidence in a place or houſe, and doe there buſie themſelues, and exerciſe their power and authority, and it ſignifieth the true and powerfull preſence of ſinne, and the ſtrong vvorking of it, as the Spirit of God is ſaid to dwell in true beleeuers, *Rom.* 8. 9. 1 *Cor.* 3. 16. ſignifying the true powerfull and vvorking preſence of the Spirit in them: and ſo Satan vvith ſeuen other ſpirits is ſaid to returne to the houſe vvhence hee came, and to

to enter in, and to dwell there, *Matth.*12.45. that is, more powerfully and more ſtrongly to take poſſeſſion of that man. And ſo the Apoſtles meaning, in ſaying, *ſinne that dwelleth in me*, is this, The ſinne that is ſtill remaining and abiding in me, and hath a powerfull and a vvorking preſence in mee, euen forcibly croſſing the motions of the Spirit in my heart, and haling and pulling me to euill and ſinne. Thus then briefely conceiue we the Apoſtles meaning in this Verſe, as if he had ſaid,

And againe if I doe that euill, which I would not, and that euill that I hate, then it is no longer I, as I am regenerate, and ſo farre forth as I am regenerate, that doe that euill, but the ſinfull corruption, the corruption of nature, that is ſtill remaining and abiding in me in part, and hath a powerfull and working preſence in mee, euen forcibly croſſing the motions of the Spirit in my heart, and haling and pulling mee to euill, that is it that doth the euill that is done.

Here againe obſerue we the Apoſtles inference, marke his concluſion here brought in on his former antecedent, thus he concludes: If (ſaith he) I doe the euill vvhich I would not doe, If I doe that euill that is againſt my mind, my vvill, my purpoſe and reſolution, as I am now regenerate, then it is not I that doe it, but it is the ſinne that dwells in me that doth it, that is his inference. Hence note we further thus much,

*Doctr.*1. Euill done by men againſt their minde, will, and holy purpoſe, may in ſome ſort be ſaid, not to be their ſinne.

That when men doe euill, and they would not doe it, the euill they doe, is againſt their minde, their vvill and their holy purpoſe, they reſolue not to ſinne againſt God in any thing vvittingly and vvillingly, and yet they are ouercarried by the ſtrength of corruption, and doe ſinne, then it may bee truly ſaid, It is not they that ſinne, and the euill done by them, may in ſome ſort bee ſaid not to be their ſinne. If the thing be rightly vnderſtood, and not miſconceiued, and if a man or vvoman be able to ſay vvith the Apoſtle, and that truly, *I doe the euill I would not doe*, then he or ſhee may alſo conclude with the Apoſtle, and

and truly ſay, *It is not I that doe it*, but the inbred corruption that ſtill in part abides in me, that doth it: and to this agrees that of *Iohn*, 1 *Ioh.*3.9. It is a plaine text to this purpoſe: *Whoſoeuer* (ſaith he) *is borne of God, ſinneth not: for his ſeed remaineth in him, neither can hee ſinne, becauſe hee is borne of God. Whoſoeuer is borne of God, ſinneth not.* Why? may ſome ſay, there is no man liuing on the face of the earth but he ſinnes. And Saint *Iohn* himſelfe ſaith, 1 *Iohn* 1.8. *If we ſay that we haue no ſinne, we deceiue our ſelues, and the truth is not in vs.*

1 John 3.9.

1 Iohn 1.8.

What is then his meaning, when he ſaith, *Whoſoeuer is borne of God, ſinneth not?* Surely this: When they that are truly regenerate and borne anew of God, ſin, it is againſt their mind, and againſt their purpoſe, they would not ſo ſinne; and ſo indeed it is as if they ſinned not: and it may be truly affirmed of them, being rightly vnderſtood, it is not they that ſinne, but the corruption of nature that ſtill in part abides in them: and the reaſon of this may eaſily be rendered; this it is:

Reaſon.

That part in man that is truly regenerate, neuer ſinneth. Now from that part being the better part, they haue their denomination, and are called regenerate perſons: and vvhen men are once truly regenerate, they neuer after that are termed ſinners, enemies to God or vngodly, vnleſſe it be vvhen they humble themſelues in a free and ſound confeſſion of their ſinnes to God: but they are called iuſt and righteous, good, and holy, godly, and new creatures, and the like, as *Pſal.*37.37. *Prou.*10. in many Verſes: and ſo that part that is truly regenerate not ſinning, and they taking their denomination from that part, it may be truly ſaid, that they that are borne of God, and truly regenerate, ſinne not: and vve may hold this as a certaine truth, vvhen men doe euill, and they vvould not doe it, the euill they doe, is againſt their mind and purpoſe, that then it may be truly ſaid, being rightly vnderſtood, it is not they that ſinne and doe euill, but it

Pſal.37.37. Prou 10.3,6,7. 11, 16, 20, 21, 24, 25, 28, 30, 32.

it is the in-bred corruption, that ſtill in part abides in them, that doth it. Now then to make vſe of this, firſt,

Vſe 1. The fond conceit of the Familiſts and others, met with all.

This Truth meetes vvith that fond conceit of ſome, who though they giue themſelues ouer to all carnall luſts of their owne hearts, yet fooliſhly thus thinke to excuſe themſelues, that it is ſinne that doth euill, and not themſelues, as thoſe fooliſh, phanaticall and phantaſtike ſpirits the Familiſts, of all erring ſpirits the moſt groſſe, they make no conſcience of Swearing, of lying and Equiuocating, of Sabbath breaking, of Drunkennеſſe, of Whoredome and filthineſſe, they make no bones of any foule ſinne, and yet they thinke to excuſe themſelues by this, that (forſooth) it is the fleſh that ſinneth, and not they, and they thinke ſo to ſhift off the matter, by laying the burden on the fleſh: and ſo common Drunkards, filthy Adulterers, common Swearers, and the like, they thinke to excuſe and cloke their vvicked and vicious life vvith this, that they doe not the euill, but ſinne that dwels in them. Now, ſuch perſons, both Familiſts and others, doe moſt vvickedly abuſe this holy ſentence of the Apoſtle, *It is no more I that doe euill, but ſinne that dwels in mee.*

The doctrine deliuered ſhewes plainely, that this ſentence cannot agree to ſuch perſons: for vvhy? they cannot ſay and ſpeake the truth, that they doe euill, and they vvould not doe it, and the euill they doe is againſt their minde and purpoſe, and that they hate the euill they doe. No, no: there is no ſuch matter in them, they doe euill vvittingly and vvillingly, yea, they ruſh into ſinne, *as the hard-horſe ruſheth into the battell, Ierem.8. 6.* And therefore they cannot thus plead excuſe, and thus ſhift off the matter, that it is not they that doe euill, but ſinne that dwels in them. If they ſo doe, they abuſe this holy ſentence, and they miſapply it, and it vvill not ſerue their turne. If thou vvouldeſt finde comfort in this holy Sentence, and apply it to thy ſelfe vvith comfort, thou muſt

be

be able to ſay vvith the Apoſtle, *The euill I doe, I would not doe.* I allow it not, nay, I hate it: and then indeed thou maiſt ſay vvith comfort, *It is not I that doe euill, but the ſinne that dwels in me.*

And this indeed is a ſweet comfort to Gods children, their owne hearts vvitneſſing vvith them, that the euill they doe, they vvould not doe it: they may then ſay, It is not they that doe it, but ſinne that dwels in them, and the euill done by them may in ſome ſort be ſaid not to bee their ſinne, if it be rightly vnderſtood: and ſo, to driue the point to a ſecond vſe,

Vſe 2. Comfort for ſuch as are tempted to ſtrange euils.

Is it ſo, that euill done by the regenerate, in ſome ſort is not their ſinne, they being vnwilling to doe it? Surely, then much leſſe is the euill to vvhich they onely are tempted, and to vvhich they yeeld not, much leſſe is that their ſinne. Here is then comfort for ſuch as are tempted to ſtrange euils, and vvhom Satan doth vexe vvith fearefull ſuggeſtions; as to blaſpheme God, to deny God, or any vvay to thinke amiſſe of God: doe they thereupon thinke amiſſe of themſelues? doe they thereupon hold themſelues moſt vile wretches? doe they beate backe the temptation? Surely, then it is not their ſinne: euen the beſt may be tempted to moſt horrible ſinnes. What more fearefull, then to vvorſhip the Deuill in perſon? Yet to this ſinne vvas Chriſt himſelfe tempted, *Matth. 4. 9.* Therefore bee not thou diſcouraged, though thou bee tempted to moſt groſſe and odious ſinnes, if thou yeeld not vnto them. Matth. 4. 9.

Obſerue vvee further, the Apoſtle ſaith, *It is no more I that doe it, but the ſinne that dwelleth in mee.* Hee ſaith not barely, It is not I that doe it, but, It is no more I, I finde now a difference in my ſelfe, from that it vvas wont to be vvith mee in doing euill, It vvas heretofore I that did euill, but now it is not I that doe it, but the ſinne that dwelleth in me.

Hence vve may gather a manifeſt difference betweene *Doctr. 2.*

Gods

Difference betweene Gods children and the vnregenerate, in doing euill.

Gods children, and ſuch as be vnregenerate; in doing euil: Gods children, they ſinne no more, it is no more they that ſinne, that is, they ſinne not wholly vvith full conſent of vvill, becauſe they haue in them not only fleſh, but ſpirit; not only corruption but grace alſo: but vnregenerate perſons, they ſinne vvholly vvith full conſent of vvill, and it is they that doe the ſinne, and the euill that is done by them, they doe it indeed, they powre out themſelues to ſinne. *Iude Epiſt. verſ.11. They walke after the luſts of their owne hearts,* becauſe they are wholly and altogether fleſh and corruption. And this difference betweene the regenerate and vnregenerate in ſinning, we finde put downe in many places of Scripture.

Vſe.

How a man may proue himſelfe a child of God.

If then for the vſe of it, thou vvouldſt proue thy ſelfe a child of God, thou muſt finde it thus vvith thee, that thou art able to ſay, The euill that is done by thee, it is not now thou that doſt it, but ſinne that dwels in thee: " and know this for a truth, That a child of God is neuer " ſo giuen ouer, as to ſinne vvith his vvhole vvill in the " greateſt euill hee doth; there is ſome ſtriuing in him " againſt it, though it bee but faintly, and vvith great " feeblenеſſe; as it comes to paſſe in ſome ſtrong and vio- " lent temptation: but hee is euer able to ſay, *It is not I that doe it, but ſinne that dwelleth in mee.* Labour thou to finde it thus vvith thee, if thou vvouldeſt make it good to the comfort of thine owne ſoule, that thou art a childe of God.

Note.

Now further, in that the Apoſtle addes, *but ſinne that dwelleth in me:* that is, as wee ſhewed, ſinfull corruption, the corruption of nature that ſtill remaines in me in part, and hath a powerfull and working preſence in mee, euen forcibly croſſing the good motions of the Spirit, and haling and pulling me to ſinne. Hence vve are giuen to vnderſtand thus much,

Doctr.3.

That the beſt of Gods children, euen the moſt holy and moſt regenerate that liue on the face of the earth, are not freed

freed from the inhabitation of ſinne, from the in-dwelling of ſinne. Howſoeuer it is true, that corruption of nature remaines not in Gods children, in the full force and ſtrength of it, as it doth in the vnregenerate, and doth not raigne in them, yet the relickes of it are ſtill abiding in them, and it hath ſtill a powerfull working preſence, croſſing them in good things, and haling and pulling them to ſinne; it is ſtill as a bold, ſawcie and troubleſome Inmate, it dwells in them, and ſhall dwell in them ſo long as they liue in this world.

The beſt of Gods children haue ſinne ſtill dwelling in them, as a bold Inmate.

And to this purpoſe we haue many plaine euidences of Scripture, *Prou.20.9. Who can ſay, I haue made mine heart cleane?* I am cleane from my ſinne? I am in this vvorld vvithout all relickes of naturall corruption? As if he had ſaid, None can ſay it. *Eccleſ.7.22.* ſaith the Preacher, *There is no man iuſt in the earth, that doth good, and ſinneth not.* Galath.5.16. *Walke in the Spirit, and yee ſhall not fulfill the luſts of the fleſh.* Hee ſaith not, The luſts of the fleſh ſhall not bee in you. No: but, You ſhall not fulfill them. And he ſubioynes, *Verſ.17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to the other, ſo that yee cannot doe the ſame things that yee would:* The fleſh is ſtill in you, and it wraſtleth and ſtriueth againſt the Spirit, euen forcibly croſſing the good motions of the Spirit, haling you to ſinne. *Iames 3.2. In many things we ſinne all,* euen vve all, and euery one of vs without exception, doe ſinne in diuers things. Theſe and many other teſtimonies of Scripture do plainly proue the point in hand, that howſoeuer the corruption of nature remaine not in Gods children, in the full force and ſtrength of it, yet it ſtill abides in them in part, and hath ſtill a powerfull and working preſence in them, croſſing them in good things, and haling and pulling them on to euill; it is ſtill an In-dweller in them, and ſhall dwell in them ſo long as they be in this world.

Prou.20.9.

Eccleſ.7.22.

Galath.5.16.17

Iames 3.2.

And this may be further cleared and confirmed, in that Gods

Reaſon.

Gods children are ſubiect to many chaſtiſements and afflictions, yea, to mortality and death: for ſurely, it could not ſtand vvith the iuſtice of God, to lay afflictions and chaſtiſements on his children, and they could not be ſubiect to mortalitie and death, their ſoules could not part from their bodies, if there were not corruption and ſinne ſtill abiding in them; that is it that makes them ſubiect and lyable to chaſtiſements and to death it ſelfe. And therefore this is a certaine truth, that the beſt of Gods children, euen the moſt holy, and moſt regenerate that liue on the face of the earth, are not freed from the inhabitation of ſinne; it is ſtill as a bold and troubleſome Inmate dwelling in them, and ſhall dwell in them ſo long as they liue in this world.

Vſe 1. Some erroneous opinions confuted.

Now then, this being a truth, it ſerues to ouer-turne ſome erroneous and falſe opinions both of Papiſts and others; as firſt, that of the Papiſts, That by Baptiſme, originall corruption is vtterly aboliſhed, and quite taken away: ſo they hold and teach. Now that opinion cannot ſtand with this truth, That the beſt of Gods children, and the moſt regenerate that liue on the face of the earth, haue ſinne ſtill dwelling in them in part; and this Truth alſo meets with that proud conceit of the Familiſts and others that hold, that a perfection of inherent holineſſe may bee attained to in time of this life; & they brag of ſuch a perfection of purity and holineſſe already attained to in themſelues, as that they need not any further to bee purged from corruption. This is a proud conceit, and a moſt idle and a wicked fancy, and it cannot ſtand with the truth of God now deliuered, that the beſt and moſt holy that liue on the face of the earth, haue ſinne ſtill dwelling in them, and *haue ſtill need to be renued in the Spirit of their minds in the pureſt part of their ſoules, Epheſ.* 4.23. And they that find not ſinne ſtill croſſing the good motions of the Spirit in them, & haling them vnto ſin, know not themſelues, they are not acquainted with their owne ſtate and condition.

Ephes. 4.23.

Againe,

Againe, is it ſo, that the beſt of Gods children, euen the moſt holy, and moſt regenerate that liue on the face of the earth, are not freed from the in-dwelling of ſinne, but haue ſinne as a bold and troubleſome In-mate dwelling in them, diſturbing and troubling them, and croſſing them in good things, and haling them to ſinne? Then be not thou too much deiected and caſt downe, when thou feeleſt corruption ſtill in thee, croſſing thee in good purpoſes and good things, and haling thee on to ſinne; it is a thing that many times troubles and diſquiets a poore ſoule, euen an honeſt and good hearted Chriſtian man or woman, that he or ſhe are croſſed in good purpoſes, and in good things, and are either hindred from doing of them, or they do them vntowardly, and they are ſometimes haled to doe euill.

Vſe 2. Comfort againſt the feeling of in-dwelling corruption, diſturbing and croſſing men in good purpoſes, and in good things.

Oh this troubles them, and this ſometimes makes them to call their ſtate into queſtion: Thou maiſt remember, whoſoeuer thou art, thou haſt ſtill corruption dwelling in thee, and it ſhall dwell in thee ſo long as thou art in this world, and it is a bold and a ſawcy Inmate, it will be troubleſome to thee, it will be buſie with thee in the beſt purpoſes and actions, and it will croſſe thee in good things, and hale and pull thee on to ſinne.

Therefore thinke on this: and though thou haſt cauſe to be humbled, and to labour and ſtriue againſt the corruption of thy heart, yet thou haſt no cauſe thereupon to be vtterly deiected and caſt downe. No, no: it is no otherwiſe with thee, then with the deareſt of Gods children, ſo long as they are in this world: and know this for thy comfort, that it is a mercie of God, that thou art troubled for ſinne dwelling in thee, and croſſing thee in good things; thouſands in the world are not troubled for ſinne raigning in them, and exerciſing dominion ouer them, and holding them as ſlaues vnder the power of it, they thinke it nothing to bee vnder ſuch a lord, who indeed can pay them no better wages, but the damnation of hell:

and therefore bleſſe God for it, that he hath opened thine eyes to ſee thy corruption: and be watchfull ouer thine owne heart, in regard of corruption ſtill dwelling in it.

Vſe 3. Gods children muſt looke warily to themſelues.

On the ground of doctrine now deliuered, Gods children muſt further learne to looke warily to themſelues, and they muſt take heed they bee not circumuented by Satan, they haue a treacherous foe, that ſtill continually lyes in wait to betray them into the hands of the Deuill, and that as neare as may be, euen in their owne boſome, the corruption of their owne hearts: and therefore it behoues euery childe of God to be very watchfull and circumſpect: and the beſt and moſt holy, and ſuch as haue the greateſt meaſure of grace, may not be ſecure and confident on that ſtrength, and thinke that they are ſo furniſhed with grace and ſtrength, that they are out of danger, at leaſt, of being ouer-taken with any foule and groſſe ſinne. No, no: they muſt take heed of that; if a man haue an In-mate, an In-dweller, that he knowes is ready to cut his throat, and watcheth euery oportunity that is offered, to doe him a miſchiefe, without queſtion he will be ſure to haue an eye to that In-mate, and hee will watch him, and take diligent heed of him, leſt hee doe him hurt, before he be aware.

Surely, this is the very caſe of vs all; and the beſt of Gods children haue ſin in them, that is, ſuch an In-mate, as is readie on any oportunitie offered, to cut the throat of our ſoules; yea, ſinne is ſuch an In-mate, as Gods children cannot be rid of, they cannot be freed from, ſo long as they liue on the face of the earth.

Ruth 1.16,17. It ſaith to them, as *Ruth* ſaid to *Naomi*, *Ruth* 1. 16. 17. *Whither thou goeſt, I will goe, and where thou dwelleſt, I will dwell:* where thou dyeſt, will I dye, and there will I be buried: nothing but death ſhall part vs, and ſunder vs quite one from another. Therefore Gods children had need to be vigilant, and wary, and circumſpect, leſt they be circumuented. And indeed whoſoeuer ſeeth his owne corrup-

corruption truly, he will be ſlie and wary of the very appearance of euill: and none are more careleſſe and ſecure then they that ſee not their in-dwelling corruption. " Without queſtion, *Iob* was neuer an Adulterer; yet be- " ing priuy to his owne in-dwelling corruption, *He made a couenant with his eyes, Iob* 31.1.

Note.

Iob 31.1.

And thus it ought to be with all Gods children; they are to make couenants with their eyes, eares, and all the parts and members of their bodies, and to watch ouer their hearts narrowly; they haue a ſecret foe that dwels in them, ready to betray them into the hands of Satan, who ſeekes their deſtruction; and therefore they cannot bee too heedfull and watchfull ouer their owne hearts, in regard of in-dwelling corruption, and eſpecially they are to watch ouer them in time of proſperity, and when they haue abundance of outward things: for then they are in greateſt danger to be ſurpriſed, and ouertaken with pride, deadneſſe of heart, ſelfe-loue, and the like, *Prou.* 1.32.

Prou. 1.32.

VERS. 18.

For I know that in mee, that is, in my flesh dwelleth no good thing: for to will is present with me, but I finde no meanes to performe that which is good.

IN this Verse, our Apostle fals on the second degree of the spirituall combate betweene the flesh and the spirit, in them that be truly regenerate, still insisting in his owne example; and hauing shewed before, that by sin he was brought to do the euill he would not, that being the first degree of the spiritual conflict; here he comes to the second degree of it, and shewes that hee by sinne was hindered from doing the good which he would. And this is propounded Verse 18. and proued first by the contrary effects, Vers. 19. and then by the contrary causes, the Law mouing to good, and he thereunto consenting, and sinne hindering him, Verse 20, 21. that is the generall matter of the 18, 19, 20, and 21, Verses.

Now touching the dependance of the 18. Verse on the foregoing matter, thus it is, the Apostle hauing said in the Verse before, that sinne dwelt in him, in the first words of the eighteenth Verse, he confirmes that by his owne experience and knowledge, that he knew it, and found it to be so in himselfe, and he affirmes on his own knowledge, that in him there was no good thing dwelling: and therefore sinne dwelling in him (expounding his owne meaning, lest hee should be mistaken, in saying, that *in him dwelt no good thing*, namely thus, that hee meant in his flesh:) for, saith hee, *I know that in mee, that is, in my flesh dwelleth no good thing*, and then hee further explaines and confirmes the Proposition, that in him, that is, in his flesh dwelt no good thing, by an argument from the effect of sinne in himselfe, namely, the doing of good hindred

dred that he could not performe it; hee ſaith he was hindred in doing good, ſo as *he found no meanes to performe it*; and he further amplifies that effect, by his will to good, as he was now regenerate, that indeed he willed good, as he was now in the ſtate of regeneration, but hee found no power in himſelfe to performe it: for, ſaith he, *to will is preſent with mee, but I finde no meanes to performe that which is good:* and that could be from no other thing, but from ſinne dwelling in him.

We haue then in this Verſe laid before vs, firſt, a Propoſition, wherein the Apoſtle affirmes on his owne knowledge, that *there was no good thing dwelling in him*, namely, in his fleſh. And ſecondly, a confirmation of that Propoſition, from the effect of ſinne dwelling in him, hindering him in doing of good, amplified by his will to good, as he was now regenerate: That howſoeuer there was in him, as he was now regenerate, a will to good, yet he found no meanes to performe it. Of theſe in order, and firſt, of the Apoſtles Propoſition. *For I know, that in mee, that is, in my fleſh dwelleth no good thing.*

Interpretation.

For I know, I know, ſaith the Apoſtle, that is, I am priuie to it, and well acquainted with it, and I frankely and freely confeſſe and acknowledge it, as a thing well and certainly knowne to me ſo to be, *(that in mee)* this the Apoſtle expounds himſelfe in the words following, that is, in my fleſh. Now the word *(Fleſh)* is not here to be taken for the externall part of man, the fleſhie lumpe of the body, nor as ſometimes it is in Scripture, for the humane nature, as *Iohn 1. 14. The Word was made fleſh:* but for the corruption of nature, or for the part vnregenerate, and that throughout, in all the powers and faculties of the ſoule: it ſignifies not onely, as the Papiſts teach, ſenſualitie and the corruption of the inferiour parts of the ſoule, but the corruption alſo of the mind, vnderſtanding, and will: therefore the Apoſtle ſaith, *Rom. 8. 7. The wiſdome of the fleſh is enmitie againſt God:* which muſt needs be vn-

derſtood of the very beſt parts of the ſoule, wherein wiſdome is ſeated: and *Coloſſ.*2.18.the Apoſtle ſpeakes plainly, and giues fleſhlineſſe to the minde raſhly puft vp with his fleſhly mind, with his carnall corruption,and vnregenerate minde. *(Dwelleth)* that is, as before we ſhewed, abideth, and hath a powerfull and working preſence *(no good thing.)* By *Good* in this place, wee are not to vnderſtand naturall good, which is the obiect of the naturall appetite, nor yet morall good, which is ſometimes apprehended of naturall reaſon,being in ful force and ſtrength; but ſpiritual good,euen that which is ſpiritually holy and good, and is pleaſing to God, that good is here meant. Thus then conceiue wee the meaning of the Apoſtle in theſe words: *For I know, that in me, that is,in my fleſh dwelleth no good thing:* As if he had ſaid,

For I am priuy to it, I am well acquainted with it, and I freely and frankely acknowledge it ſo to be, that in mee, that is, in my corrupt nature, and ſo farre forth as I am vnregenerate, there is nothing that is truly and ſpiritually good and holy, nothing that is pleaſing to God, remaining and abiding; there is no ſuch thing hath any reſidence or abode, or hath any powerfull and working preſence in any power or facultie of my ſoule.

We are here to marke, that the Apoſtle doth not barely affirme this of himſelfe, that in him, that is,in his fleſh there was no good thing dwelling: but hee affirmes it on his owne knowledge, he ſaith, I know it, I am priuie to it, I am well acquainted with it, and I freely acknowledge it.Hence two things are offered to vs; I will ſpeake of them in order, as firſt this, hence we are giuen to vnderſtand,

*Doctr.*1. Gods children well diſcerne that there is no good thing in themſelues, as of themſelues.

That Gods children, and as many as are truly regenerate, they are priuie to their owne corruption,ſtill in part abiding in them, they are well acquainted with it,that in their corrupt and vnregenerate nature, ſo farre forth as they are vnregenerate,there is no goodneſſe,they are not

ignorant

ignorant of it, but they know it well, and they ſee it, and well diſcerne it, that there is no good thing in themſelues, as of themſelues, but that all the goodneſſe they haue in them, is of grace, and meerely of grace, as the Apoſtle ſpeakes plainly, ſpeaking of himſelfe, 1 *Cor.* 15. 10. ſaith he, *By the grace of God, I am that I am.* As if hee had ſaid, I haue no goodneſſe in me as of my ſelfe, but all the goodneſſe I haue in mee, is meerely of grace: and 2 *Cor.* 3. 5. he ſaith, We are not ſufficient, *Wee are not able of our ſelues to think any thing that is truly good as of our ſelues, but our ſufficiencie is of God,* it is meerely of God and of his grace, that we are able to think a good thought, of our ſelues, wee cannot thinke any thing that is truly good. This the Apoſtle was priuie to, and this hee was well acquainted withall. And ſo indeed are all Gods children, and ſuch as are truly regenerate, they are priuie to it, they are well acquainted with it, they ſee it, and well diſcerne it, that there is no good thing in themſelues, as of themſelues, and that in their vnregenerate part, there is no good thing dwelling: And the reaſon of it is this,

1 Cor. 15. 10.

2 Cor. 3. 5.

Gods children, and ſuch as are truly regenerate, they haue in them the Spirit of grace, and the Spirit of diſcerning, euen that Spirit that enables them to ſpie out and diſcerne the hidden corruption of their hearts, euen the relickes of it ſtill abiding in them, and *their eyes are anoynted with eye-ſalue*, ſpoken of *Reuel.* 3. 18. their eyes are opened, and they are truly enlightned, and they are made able to ſee and diſcerne what is in them, and ſo they come to be priuie to it, and to be well acquainted with it, that there is no good thing in themſelues, as of themſelues. Now then for the vſe of this, firſt,

Reaſon.

It diſcouers whence it is that moſt men in the world are highly conceited of themſelues, and thinke that there is ſome goodneſſe in them by nature; yea, in this point men by nature are Popiſh; as the Papiſts doe, ſo do they, they magnifie nature, and they are conceited of their pure

Vſe 1. Whence is it, that moſt men are highly conceited of themſelues:

naturalls, and they thinke if they liue a ciuill honeſt life, they are not to bee taxed for any thing, they are in an happie caſe, yea, poore blind ignorant ſoules ſticke not to ſtand on their good hearts, and on their good meaning, and good dealing, and to thinke they ſhall be ſaued for theſe things. Now whence is this? Surely, from hence; they are not regenerate, they haue not the Spirit of grace and of diſcerning, their eyes are not anoynted with the eye-ſalue of the Spirit, and ſo they thinke as the Church of Laodicea did, *Reuel.*3.17. that *they are rich, and increaſed with goods, and haue need of nothing, and know not that they are wretched, and miſerable, and blinde, and poore, and naked*; their eyes are not opened as the eyes of Gods children be, to ſee and diſcerne that there is no good thing in them, as of themſelues, and it is a plaine euidence againſt men whoſoeuer they bee, that thinke they haue ſome goodneſſe in them, of themſelues, and that thinke they are ſo purged from the corruption of ſinne, as that they haue no more remaining in them, that they know not themſelues, and as one ſaith well, they are *Noui homines*, they are new and ſtrange men indeed, that is, they are notable hypocrites.

Vſe 2. A note of a childe of God, and one truly regenerate.

Againe, is it ſo, that Gods children, and as many as be truly regenerate, are priuie to it, and well acquainted with it, that there is no good thing in themſelues, as of themſelues? doe they ſee it, and doe they well diſcerne it? Then doe not thou fancie to thy ſelfe, that thou art a child of God, vnleſſe thou finde it thus with thee, that thou ſeeſt and diſcerneſt the hidden corruption of thine owne heart, and that thou art well acquainted with it, that there is no good thing in thee as of thy ſelfe. Euery one of yeeres and diſcretion, can take notice of foule open ſinnes; but few ſee and diſcerne it, and few are throughly acquainted with it, that there is no good thing dwelling in them; and if thou once come to ſee it, and well to diſcerne it, and complaine of it, that there is no goodneſſe

goodneſſe in thee, and if thou come to be throughly acquainted with thine owne blindneſſe of mind, deadneſſe of heart, and the like, and ſee theſe things in thy ſelfe with griefe, and complaine of them, that is a good complaint, it ſeales vp comfort vnto thee, it is a plaine euidence that thou art a childe of God: for thus indeed it is with Gods children, and with as many as are truly regenerate. Now the ſecond thing offered from hence, in that the Apoſtle ſaith, *I know that in me (that is) in my fleſh dwelleth no good thing*, I know it, I am priuie to it, and I freely acknowledge it, is this,

That Gods children are not onely priuie to it, that there is no good thing in them, as of themſelues, but they are readie to acknowledge it on any iuſt occaſion, they diſſemble not the weakneſſe of their vnregenerate nature, but they are readie to acknowledge it freely and ingeniouſly, whenſoeuer it may make for the glory of God, and the good of others, yea, Gods children are readie to ſhame themſelues in laying open their ſinfull infirmities, yea in charging on themſelues foule ſinnes, whereof they haue beene guiltie, when it may be for Gods glory, or any way for the good of others. Thus did the Apoſtle, 1 *Tim.*1.13,14,15.

*Doctr.*2. Gods children are readie freely to acknowledge their own weakneſſe, and their owne infirmities.

1 Tim.1.13,14, 15.

This then for the vſe of it ſhewes, that it is a wrong and an imputation falſely and vniuſtly caſt on Gods children, that they are conceited of their owne holineſſe, and that they thinke themſelues holy and pure. Alas, there is no ſuch matter: Gods children are priuie to that in themſelues, which the world cannot charge them withall, and they are ready to acknowledge it as occaſion is offered, and they do moſt of all others abaſe and condemne themſelues, and though *they know nothing by themſelues*, in regard of any groſſe ſinne, as the Apoſtle ſaith, 1 *Cor.*4.4. yet they dare not ſtand on that, but ſtill condemne themſelues, being priuie to it, that there is in them matter enough deſeruing condemnation.

Vſe.

1 Cor.4.4.

In

In the next place obſerue we, that the Apoſtle affirmes this of himſelfe, that there was no good thing dwelling in him, as a proofe of that which he ſaid in the Verſe foregoing, that ſinne dwelt in him: he proues it by this, *That there was in him, namely, in his fleſh, no good thing dwelling and abiding.* And thus he reaſons, *There is in mee, that is, in my fleſh, no good thing dwelling*; Therefore ſinne dwels in me. This manner of reaſoning points out thus much to vs,

Doctr. 3. Such perſons as haue no holineſſe nor ſanctification in them, haue nothing but ſinne and corruption abiding in all the powers and faculties of their ſoules.

That where there is no good thing dwelling, there ſin dwels. In whomſoeuer there is no goodneſſe, no holineſſe abiding, in them ſinne and corruption hath certaine reſidence and abode: yea ſuch men as haue in them no holineſſe nor ſanctification at all in them, there is nothing but ſinne and corruption abiding, and that throughout in all the powers of their ſoules. Men and Women may pleaſe themſelues in a conceit of ſome goodneſſe in them, and thinke that they are of a better temper and better nature then others, and that they haue more goodneſſe in them then others: becauſe happely they are not troubled and annoyed with ſuch particular corruptions as others are; but indeed, vnleſſe they be renued by grace, and haue true holineſſe and ſanctification in them, they doe but deceiue themſelues: that they are not troubled and annoyed with thoſe particular corruptions that others are, is but from reſtraining grace, the Lord moderating and bridling their corruption, that they breake not forth; indeed and truth they haue nothing but ſinne and corruption abiding in them, in all the powers and faculties of their ſoules. For why? Euery man and woman in the world is either regenerate or vnregenerate; euery one is either in his naturall ſtate and condition, and beares the image of old *Adam*, and the image of Satan, or elſe is tranſlated and ſet out of that ſtate, and is renued according to Gods Image, and in ſome meaſure beares the Image of God; there is no *medium*: no middle nor indifferent ſtate and condition betweene theſe two.

And

And hence it is, that we are often in the Scripture exhorted to *caſt off, or put off the olde man, and to put on the new*, as *Epheſ.*4 22,23,24. *Caſt off* (ſaith the Apoſtle) *the old man, and put on the new man, which after God is created in righteouſneſſe and true holineſſe.* And *Coloſſ.*3.9,10. *Lye not one to another, ſeeing that yee haue put off the olde man with his workes, and haue put on the new which is renued in knowledge, after the Image of him that created him.* Plainely teaching vs, that there is no middle ſtate and condition betweene theſe two. A man or woman is certainly either regenerate or vnregenerate, and beares either the image of the old man with his workes, or the Image of God. And therefore ſuch men or women as haue no true holineſſe nor ſanctification in them, there is nothing but ſin and corruption abiding in all the powers and faculties of their ſoules.

Eph.4.22,23,24.

Coloſſ.3.9,10.

And this I note, to ſhew that many deceiue themſelues; many in the world pleaſe themſelues exceedingly in a kind of harmleſneſſe and ciuility, in that they are of an harmleſſe diſpoſition, and in that they are not giuen to ſuch foule and groſſe ſinnes as others are. Oh, herein they bleſſe themſelues, and in this reſpect they thinke themſelues in a marueilous good caſe. Alas, if men haue no better ground of comfort then this, this is but a poore euidence of comfort; for this they may bee by reſtraining grace. Art thou then of an harmleſſe diſpoſition? It is well thou art ſo, it is Gods mercy thou art ſo, I deny it not. But what holineſſe and ſanctification haſt thou in thee? Art thou, notwithſtanding thy harmleſſe diſpoſition, ignorant of the will and wayes of God? Haſt thou in thee no true zeale to Gods glory, no true loue to God, to his Word and Ordinances, to his Children? Doſt thou finde no new qualitie of grace and holineſſe wrought in thee? Deceiue not thy ſelfe, thy caſe is not good, thy harmleſſe diſpoſition is onely from the ouer-ruling hand of God, moderating and bridling thy corruption, and indeed

Uſe.
Many deceiue themſelues, in reſting in their harmleſneſſe and ciuility.

indeed there is yet nothing but ſinne and corruption abiding in all the powers and faculties of thy ſoule, and as yet thou beareſt the image of *Adam*; Therefore reſt not in that, but if thou wouldſt haue ground of true comfort, neuer reſt till thou find that there is ſome new goodneſſe and holineſſe wrought in thee, that thou art truly enlightened, that thou haſt in thine heart a true loue of God, a true delight in good things; and that indeed will miniſter true and ſound comfort to thy ſoule.

Now further, in that the Apoſtle here affirmes of himſelfe, *that in him, that is, in his fleſh*, in his corrupt and vnregenerate nature, and ſo farre forth as he was vnregenerate, *there was no good thing dwelling*, hee being a man truly regenerate, and endued with a great meaſure of grace, he giues vs to vnderſtand, how it is with the beſt and moſt regenerate: and the point hence is this,

Doctr.4. There is no goodneſſe in the beſt of Gods children of themſelues.

That in the beſt and moſt regenerate that liue in this world, there is no goodneſſe of themſelues, howſoeuer there is much goodneſſe in them, and they haue many graces and good things in them, as they are regenerate and renued by the Spirit of God, yet as they are ſtill in part fleſh, in that fleſh of theirs, and in that part of them that is yet vnregenerate, there is no good thing to bee found, there is no goodneſſe in any power or faculty of their ſoules, no, not in their minds, ſo farre forth as their minds be vnregenerate: and hence it is that the Apoſtle

1 Cor.13.9.12. ſaith, 1 *Cor* 13.9. that *true beleeuers know but in part*: and of himſelfe he affirmes as much, *Verſe* 12. *I know in part*. True beleeuers are but in part enlightened, and ſo in part, and ſo farre forth as their mindes are not enlightened, there is no ſound knowledge of God, nor of his will in their mindes. And hence it is, that the beſt and deareſt of Gods children we reade of in the Scripture, haue acknowledged themſelues to be vile, filthy, and vncleane,

Iſai.64.6. as *Iſai.64.6.* ſaith the Prophet, *We haue all beene as an vncleane thing, and all our righteouſneſſe is as filthy clouts*: euen

I am vncleane as well as others. And *Iob* 9.31. *Iob* saith, *His owne clothes made him filthy.* Iohn 9.31.

Whence it is cleare, that howsoeuer these holy seruants of God and his deare children, were men that had the spirit of grace and sanctification in a very ample and large measure, yet they found that there was no goodnesse in them as they were vnregenerate, but rather much filthinesse, and much vncleannesse, polluting and defiling the best of their actions. And thus indeed it is with the best of Gods children, and the most regenerate that liue in the world, in their flesh, and in that part of them that is vnregenerate, there is no good thing to be found; and the Reason is plaine, namely this,

Nature, in regard of the corruption of it, not altered nor changed, nor wrought on by grace, is still like it selfe, there is no goodnesse in it, no, there is nothing in it but corruption, euen a pronenesse to all euill, and an vntowardnesse and auersnesse to all good things, and the best things in corrupted nature and in the flesh, as the Apostle saith, *Rom.*8.7. *The wisdome of the flesh is enmitie against God.* *Reason.*

Now Gods children, so farre forth as they are still in part flesh and not regenerate, they are not altered and changed, nor wrought on by grace, but the flesh that remaines in them in part, still continues flesh, and it is still corrupt and nought: and therefore hereupon wee may conclude, that howsoeuer Gods children, and such as are truly regenerate, haue many graces and good things in them, as they are regenerate and renued by grace, yet as they are still in part flesh, in their flesh, and in that part of them that is yet vnregenerate, there is no good thing to be found.

Now then first, is it thus with Gods children, and such as are truly regenerate, that in their flesh, and in their vnregenerate part, there is no good thing to bee found? What good thing then, I beseech you, can there be found in *Vse* 1.

Vnregenerate persons haue not so much goodnesse in them, as to prepare themselues to receiue grace, and to merit of congruitie.

in vnregenerate persons, and in such as are yet in their naturall condition? Is it possible that they should haue any thing that is truly good in them? No, no: it is altogether impossible, and it is erroneous and false which the Papists hold and teach, That men, before Regeneration, haue so much goodnes in them, as they are able to prepare themselues to receiue grace, yea, to doe good workes that may please God, and merit of congruitie, as they speake. This is a foule and grosse error, if men that are truly regenerate haue no good thing in them, as they are yet flesh, and so farre forth as they are vnregenerate, certainly such as bee vnregenerate, cannot possibly haue any thing that is truly good in them, they being altogether flesh, and nothing but flesh, neither can they doe any thing truly good and pleasing to God. Things that are good they may doe, but as they are done by them, they are not good, nor pleasing to God, much lesse doe they merit any thing at the hands of God; for their flesh and their corrupt nature is the ground of all that they doe; and so the things done by them, though good in themselues, yet as they are done by them, they are sinnes. Therefore wee are to renounce it as an vntruth, and Popish error, that men, before Regeneration, are able to prepare themselues to receiue grace, and to doe good workes pleasing to God, and meriting of congruitie.

Vse 2. Gods children haue cause to be humbled for their best actions.

Againe, is it so, that howsoeuer Gods children haue many good things in them, as they be regenerate, yet as they are still in part flesh, there is in that flesh of theirs no good thing to be found. Surely then, Gods children must know they haue cause to be humbled for their best actions: for why? their flesh will be medling in their best workes, and the best things they doe, come in part from the flesh: and so farre forth as any thing done by Gods children comes from the flesh, it sauours of the flesh, and it is euill, and they haue cause to be humbled for it; yea, on the ground of doctrine now deliuered, Gods children must

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muſt further learne to keepe their hearts and minds exerciſed on good things, and they muſt looke that they exer- *Note.*
" ciſe that grace and that holineſſe that is in them: for in-
" deed, the heart and minde of man is euer ſtirring and
" working; and if grace be not kept on foote, and ſtir-
" ring, and in exerciſe, the fleſh will be ſtirring and wor-
" king, and there is no good thing in that, and that will certainly bring forth nothing but euill.

And hence it is, no doubt, that Gods children are many times foyled and ouercome of temptation to ſinne, becauſe they keepe not that grace that is in them, ſtirring, and working, and in exerciſe: for it is either through want of grace, or weakeneſſe of grace, or through want of the exerciſe of grace, that men fall into ſinne; for, if grace be not ſtirred vp and exerciſed, the heart that hath no good thing in it, of it ſelfe ioynes hands with the Deuill, and betrayes men into his hands, and thruſts them on into temptation. This was *Dauids* caſe, and *Iudahs* caſe, *Gen.* 38. Oh then, learne, whoſoeuer thou art, to keepe that grace that is in thee, ſtirring and in exerciſe, if thou wouldſt not be foyled and ouercome of temptation to ſinne; thy heart hath no good thing in it of it ſelfe; and if that grace that is in it, bee not kept ſtirring, and working, and in exerciſe, it will deceiue thee, and thruſt thee on into temptation.

Come we now to the ſecond generall thing laid before vs in this Verſe, the confirmation of the Apoſtles Propoſition, *That in him*, namely, *in his fleſh, dwelt no good thing*, in thoſe words, *For to will is preſent with mee, but I find no meanes to performe that which is good.* In theſe words the Apoſtle confirmes his Propoſition, that in him, that is, in his fleſh, no good thing dwelled, from the effect of ſin dwelling in him, which was the hindering of him in doing of good; as that it ſo hindered him in doing good, as hee found no meanes to performe it: which is amplified by his will to good, as he was regenerate, and howſoeuer

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Benjamin Miller: may: 22: 1709.
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as hee was regenerate, hee willed good, yet he found no meanes to performe that which is good. So much in generall is compriſed in theſe words, *For to will is preſent with mee, but I finde no meanes to performe that which is good.*

Interpretation.

For to will: the word *(Will)* here ſignifies not that power or facultie of the ſoule that is called Will. And againe, it ſignifies not an abſolute act or worke of willing, to will abſolutely, nor to will indifferently, nor yet to will euill, but an act of willing good, to will that which is good, namely, to chooſe good, to purpoſe good, and to deſire to doe that which is good, as appeares plainly by that the Apoſtle ſubioynes, *I find no meanes to performe that which is good.* As if he had ſaid, To will good, to chooſe good, to purpoſe and to deſire the doing of good, is preſent with me, but I find no meanes to performe that good. *(Is preſent)* The word *Preſent* ſignifies, is ready, and is at hand, or is not to ſeeke. *(With me)* that is, with me *Paul*, as I am regenerate, and renued by grace: for the Apoſtle here ſpeakes of himſelfe with that limitation, that with him, as he was regenerate to will, *Good was preſent with me, but I finde no meanes to performe*, or as it is in the Originall, *but to performe that which is good I finde not.*

The word here rendred *(to performe)* ſignifies to accompliſh, or to perfect; and by the word *(Good)* we are to vnderſtand that which is truly good. And ſo the Apoſtles meaning is, to accompliſh the good I purpoſe and deſire to doe, or to perfect good things, euen things truly good, as I would doe them, and without imperfection. *(I finde not)* that is, I find not ſufficient abilitie and power, I finde that I want ability and ſtrength to that purpoſe, my fleſh and corruption that ſtill remaines in me, hindering of mee. Some may ſay, It ſeemes then that *Paul* was not regenerate, in that he ſaith, he willed good, but was not able to performe it; for in the regenerate, God workes both the will and the deed. *Philip.2.13.* ſaith the

the Apoſtle, *It is God that workes in you both the will and the deed, euen of his good pleaſure.* Philip.2.13.

I anſwer, That it is true indeed that God workes both the will and the deed in the regenerate, whenſoeuer they doe both will good, and performe good, it is God that workes both; but hence it followes not, that regenerate perſons doe alwayes, and in euery particular act, both will good and doe good. No: ſometimes they will and deſire to doe good, and either they doe it not, or at the leaſt they doe it not as it ought to be done: but when they will good and doe good, it is God that workes both in them: that is the meaning of the Apoſtle: and ſo notwithſtanding this, it remaines a truth, that the Apoſtle was truly regenerate, when he ſpake thus of himſelfe, *To will is preſent with mee, but I find no meanes to performe that which is good.* And his meaning is, That as hee was regenerate, hee had a will and deſire to doe good, but many times he was hindred, and was not able either to doe the good he deſired, or he was not able to doe it, as it ought to be done. Thus then briefely conceiue we the Apoſtles meaning in theſe words, *For to will is preſent with me, but I finde no meanes to performe that which is good:* as if hee had ſaid,

For to will, and to chooſe good, to purpoſe good, and to deſire to doe that which is good, is readie and at hand, and not to ſeeke with me, as I am regenerate and renued by grace; but through that corruption that ſtill in part abides in mee, I am hindered in doing that good, ſo as I find that I want abilitie and power many times to accompliſh that good I purpoſe and deſire to doe, or at leaſt, to perfect good things as I would, and to doe them without imperfection, as they ought to bee done.

Firſt note we hence, how the Apoſtle confirmes it, that *there was no good thing dwelling in him*, that is, *in his fleſh*, and how hee knew it ſo to bee, namely thus; he found, that as hee was regenerate, there was in him a

will to good, a purpoſe to doe good, but yet he was hindred in the doing of it, ſo as either hee did it not at all, or he did it vntowardly: by this he knew it, and was well acquainted with it, that in him, namely, in his fleſh, there was no good thing abiding. Whence take we notice of it in a word,

Doctr. 5. Men may know that they haue no good thing in themſelues.

That men may know that they haue no good thing in them, of themſelues, and may bee acquainted with it, that they haue ſtill corruption abiding in them: if they obſerue how they are hindered in doing good; if men doe but marke and obſerue, and withall conſider, how they are either kept backe from doing good; or if they doe any good thing, how vntowardly they doe it; they cannot chooſe but be priuie to it, and well acquainted with it, that there is ſtill corruption and ſinne abiding in them, and that their hearts are ſtill in part naught, they cannot but ſee this and diſcerne it: and doubtleſſe, hence it is, that Familiſts and others are blowne vp, with a conceit of perfection in themſelues, and thinke that they are come to an abſolute perfection of holineſſe, becauſe they obſerue not how they be hindred in doing of good things: they marke not, or at leaſt, conſider not, that the beſt things they doe, they doe them vntowardly: they thinke they doe good things perfectly, and without any failing at all, and that makes them ſwell with a conceit of perfection in themſelues: if men doe but obſerue and conſider how vntowardly they doe good things, and how many wayes they faile in the doing of them, it will certainely put them out of all conceit of perfection in themſelues.

Vſe 1. How men may know the naughtineſſe of their owne hearts.

If then thou that art a childe of God, if thou (I ſay) wouldſt ſee and diſcerne the naughtineſſe of thine owne heart, and the corruption that ſtill in part abides in it, doe but marke and conſider how vntowardly thou doſt good things, with what deadneſſe and dulneſſe of heart thou doſt them, how thy thoughts are diſtracted and carryed

ryed aſide in the doing of them, how thou doſt them not with due reſpect to Gods glory, but in ſiniſter and by-reſpects, and the like, and it will bring thee to a ſight of the naughtineſſe of thine owne heart, and make thee to acknowledge that thou haſt ſtill in thee a naughtie and a corrupt heart: if thou ſee all thy righteouſneſſe to bee as filthy clouts, thou wilt then with the holy Prophet acknowledge, *Iſai. 64. verſ. 6.* that *thou art vncleane*, and that there is ſtill filthineſſe and corruption in part abiding in thee; thou wilt then ſee it and diſcerne it. The point was in part before handled, therefore I ſpare further to ſpeake of it. Iſai.64.6.

Now in that the Apoſtle ſaith, *To will is preſent with mee*, to will and to chooſe good, to purpoſe good, and to deſire to doe that which is good, is readie and at hand, and not to ſeeke with mee, as I am regenerate and renued by grace, wee are giuen to vnderſtand,

Doctr.6. To will good is readie, and at hand, with Gods children, as they be regenerate.

That Gods children, and ſuch as are truly regenerate, haue power, not of themſelues, but through grace, to vvill that vvhich is truely good, yea, it followes from hence, that Gods Children haue in them a readie purpoſe of heart, and a readie deſire to doe good things, and to pleaſe God in all things; to will good, is readie and at hand vvith Gods children, as they bee regenerate, and renued by the Spirit of grace.

And touching this, for the euidence and truth of it, we haue not onely the example of the Apoſtle in this place, but the examples of other Saints and Children of God, as of *Dauid*, when hee ſaith of himſelfe, *Pſal.40.verſ.8. I deſired to doe thy will, O my God, yea thy Law is within my heart.* As if hee had ſaid, My heart is enclined, and I haue a readie will, purpoſe and deſire in mee to doe thy will, O my God. Pſal.40.8.

Thus good *Ioſhua*, *Ioſh.* 24. 15. he ſaith, *I and my houſe* Ioſh.24.15.

will ſerue the Lord: I am reſolued and I haue a ready will and purpoſe within mee to ſerue the Lord. Thus much Chriſt affirmes of his Diſciples, *Matth.26.41. The Spirit,* ſaith he, *is readie indeed, but the fleſh is weake.* I ſee in you a readineſſe of Spirit, there is in you a ready will to good, but the fleſh is weake. And many other examples might be brought to this purpoſe, confirming this truth, that Gods children haue in them a power not of themſelues, but through grace, to will and to chooſe that which is truly good, yea, as they are regenerate, they haue in them a readie purpoſe of heart, and a ready deſire to doe good things: And the reaſon is this,

Reaſon. Becauſe as they are regenerate, and as they haue grace in them, they are altered and changed, and of vnfit and vnwilling, they are made apt and fit, willing and readie to thinke, will, affect, and doe good things, and ſo through that grace that is in them, they haue power to will, and to chooſe good, yea, as they are regenerate, they haue a ready purpoſe of heart, and a readie deſire to doe good things.

Queſt. But haply here ſome will moue this queſtion: Haue Gods children at all times a will to good, and is it euer preſent with them to will that which is truly good, aud alwayes in the like meaſure?

Anſw. To this I anſwer, that though Gods children haue in them at all times a power, through grace, to will that which is good, yet ſometimes they doe not will this or that particular good actually, neither doe they will this or that particular good, which haply they will actually, alwayes in the like meaſure, but ſometimes weakely, and ſometimes more ſtrongly, as in time of triall, and time of temptation they doe not haply will this or that particular good actually, or if they will it, yet not in the like meaſure as at other times. But yet this ſtill remaines a truth, that through that grace that is in them, they haue power to will that which is truly good, and as they are regene-

rate,

rate, and in generall they haue in them a ready purpoſe, and a readie deſire to doe good things. Now then for the vſe of this: Firſt,

This ſerues as a ground of tryall to euery one of vs, whether wee be Gods children, and truly regenerate or no. Wouldſt thou know whether thou be a child of God or no? Examine thy ſelfe by this note: Doſt thou finde that thou art enabled by grace to will that which is truly good? Haſt thou in thee a ready purpoſe, and a ready deſire to doe good things? Doſt thou no ſooner heare of any good dutie required of thee, but thine heart anſwers, I will doe it, and to will to doe it is preſent with mee? Certainely, that is an infallible euidence that thou art a childe of God. But on the other ſide, if thou finde that when good duties are required at thine hand, and thou art called on to doe good things, as to heare the Word of God, to pray, to ſanctifie the Sabbath, and ſuch like, thou art aucrſe and repugnant to theſe things, and thine heart and minde goes againſt theſe things, thou haſt no mind to them; deceiue not thy ſelfe, thou art not yet in the ſtate of regeneration, no, thou art yet in the ſtate of nature, and till thine heart be changed, thou canſt haue no comfort in that ſtate.

Vſe 1. Triall whether wee bee Gods children, and truly regenerate.

Againe, for a ſecond vſe, is it ſo, that Gods children, and ſuch as are truly regenerate, haue in them power, through grace, to will that which is truly good, and as they are regenerate, they haue in them a ready purpoſe of heart, and a readie deſire to doe good things? then here is a ground of comfort for thee, whoſoeuer thou art that findeſt in thee, as the Apoſtle ſpeakes, 2 *Cor.* 8. 11. 12. *a willing minde*, and a readineſſe to will good things. Doſt thou find in thee a ready purpoſe of heart, and a ready deſire to doe the will of God? and doſt thou find, that (the Lord calling on thee, to doe this or that good dutie) thine heart anſwers readily, I will doe it, I purpoſe to doe it, I deſire in my heart to doe it? Comfort thy ſelfe; that

Vſe 2. Comfort for ſuch as finde in themſelues a readineſſe to will good things.

is a ſure euidence of thy regeneration, and that thou haſt true grace in thine heart: for as it is a note of a wicked man, willingly to purpoſe to liue in any knowne ſinne; ſo is it a note of a child of God, to haue a will readie and prepared to doe the will of God, and in euery thing to pleaſe God. If then it be the ready purpoſe of thine heart, and the readie deſire of thy ſoule, to doe good things, and to will good things is preſent with thee, and thou findeſt in thee an heart readie and prepared to doe good things, and thou ſetteſt thy ſelfe purpoſely to doe them, vſing carefully all good meanes to that end, that is a ſure teſtimony that thou art regenerate, a childe of God, and in the ſtate of grace and ſaluation.

Now from this that the Apoſtle ſaith, *To will is preſent with me, but to performe I find not.* His meaning being this, as we ſhewed, that to will good, to purpoſe good, to deſire to doe good, was ready and at hand with him, as hee was regenerate, but yet through corruption ſtill abiding in him, he found that hee wanted abilitie many times either to accompliſh the good he deſired to doe, or if he did any good thing, that he was not able to do it perfectly, as it ought to be done. Hence two things offer themſelues: I will ſpeake of them in order. Firſt, this hence we are giuen to vnderſtand:

Doctr.7. Gods children many times want abilitie to doe particular good things, which they deſire to doe.

That howſoeuer to will good, to purpoſe good, to deſire to doe good, bee readie at hand, and preſent to Gods children, as they be regenerate, yet many times, through that corruption that ſtill abides in them, they want abilitie to do good, they are not able to doe the good things they purpoſe and deſire to doe; to doe this or that particular good, is many times to ſeeke with the beſt of Gods children, though to will that good, be preſent with them, and that by reaſon of that corruption that ſtill abides in them.

And to make this further manifeſt, that Text is cleare to this purpoſe, *Matth.*26.41. where Chriſt ſaith of his Diſciples,

Diſciples, *The Spirit indeed is ready, but the fleſh is weake.* As if he had ſaid, There is in you a readineſſe of Spirit, there is in you a readie will and purpoſe to watch with me, but through the weakneſſe of your fleſh, you are not able to doe that good you would, you cannot doe that good you purpoſe and deſire to doe. And hence it was (no doubt) that *Dauid, Pſal.* 119. 106. bound himſelfe with an Oath to keepe the righteous Iudgements of the Lord, *I haue ſworne, and will performe it, that I will keepe thy righteous Iudgements.* If *Dauid* had found no weakneſſe, no miſtruſt, nor doubtfulneſſe in himſelfe, he needed not ſo ſtraitly to haue bound himſelfe: but finding this, that howſoeuer he had in him, as he was regenerate, a will to good, a purpoſe and deſire to do good things, yet through the corruption of his nature ſtill abiding in him in part, there was in him a weakeneſſe and want of abilitie to do good things: he therefore did prouoke and ſtirre vp himſelfe to a greater care, by an Oath and ſolemne Couenant made with God.

In *Dauids* example wee ſee, how it is with the beſt of Gods children, that howſoeuer to will good, to purpoſe good, to deſire to doe good things, is readie, and at hand, and preſent with them, as they be regenerate, yet many times through that corruption that ſtill abides in them, they want abilitie to doe good, they are not able to doe the good things they purpoſe and deſire to doe, and one reaſon of it is giuen by the Apoſtle, *Gal.* 5. 17. Galath. 5. 17.

The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe two are contrary one to the other, ſo that yee cannot doe the ſame things that yee would. The fleſh is not only remaining in Gods children, but it is alſo ſtirring in them, as luſting, and rebelling againſt the Spirit, and againſt that grace that is in them. And hence it is that many times they are hindred, and cannot doe the good things they would. *Reaſons* 1.

Againe, a ſecond reaſon of it is this: It is God that

Philip.2.13. workes in his children both the will and deed, *Phil.*2.13. It is hee that makes them both to will good, and to doe good, as Christ saith, *Iohn* 15.5. Without him true Beleeuers can doe nothing that is good. And hence it was, that *Dauid*, 1 *Chron.*29.14. broke out into magnifying and praysing the Name of the Lord, for that the Lord had not only made him and his people, willing to offer, but had also enabled them to offer indeed. *Who am I* (saith he) *and what is my people, that wee should be able to offer willingly after this sort? for all things come of thee, and of thine owne hand haue we giuen thee.*

Iohn 15.5.

1 Chron.29.14.

Now God sometimes is pleased to with-hold his assisting grace from his children, euen that grace that should assist them in doing of good: and thence also it is, that they are not able many times to doe the good things they purpose and desire to doe, and though to will bee present with them, yet to doe this or that particular good, is many times to seeke with them; through that corruption that still abides in them, they are hindered, and they are not able to doe it: and thus it is euen with the best of Gods children. And this for the vse,

Vse 1. It is an easier matter to purpose, then to practise good things.

First, discouers and makes knowne to vs that it is an easier matter to purpose, then to practise good things. To will good, is present to Gods children, as they bee regenerate: but to doe this or that particular good, is many times to seeke with them, through that corruption that still abides in them: and therefore if wee finde our selues enabled by grace to will that which is truely good, if we find in vs at any time a purpose and desire of doing any good thing, we must not presume of our owne wisdome, will and strength for the doing of it, but wee must desire further strength from God to enable vs to the performance of it: it is Gods grace that wee are able to will good, and to purpose and desire to doe good truly; but yet there is a further grace required for the doing of that good; and if that grace be not likewise giuen, wee shall neuer

neuer doe it. No, when wee haue done one good thing, we cannot doe a ſecond, but by a new ſupply of grace. When therefore wee finde our hearts diſpoſed to good things, as DAVIDS *heart was to pray*, 2 *Sam.*7.27. when our hearts are prepared and readie to doe any good thing, wee may not vndertake the doing of it otherwiſe then thus, euen with a denyall of all power in our ſelues, and with earneſt craiuing the preſence of Gods Spirit and Grace, without which wee cannot purpoſe, much leſſe performe any thing that is truly good; and in euery good thing wee doe, wee muſt giue all glory to God: for hee it is that makes vs able both to will and to doe good things.

Vſe 2. Comfort for ſuch as find in themſelues a purpoſe to doe good things, and yet finde themſelues vnable to performe them.

Againe, for a ſecond vſe, is it ſo, that Gods children are not able many times to doe the good things they purpoſe and deſire to doe? and though to will good, bee preſent with them, yet to do this or that particular good, is many times to ſeeke with them, through the corruption that ſtill abides in them: they are like to priſoners that haue eſcaped out of priſon, who would goe twenty miles in an houre, but are not able to go one mile. Is it thus with the beſt of Gods children? Then be not thou, whoſoeuer thou art, too much deiected and caſt downe, that findeſt in thy ſelfe a purpoſe and a deſire to doe good things, and yet withall findeſt thy ſelfe vnable to performe them.

For example: Art thou able to ſay in truth of heart, I would bee more humbled for my ſinnes, I would faine weepe and ſhead teares for my ſinnes, but mine heart is hard and I cannot doe it; I would faine pray with more feeling and more feruency, I would heare the Word with more cheerefulneſſe and delight: but, alas, I finde in my ſelfe a deadneſſe and dulneſſe, and I cannot doe theſe good things as I would? Is it thus with thee? Comfort thy ſelfe, thy caſe is no other then the caſe of all Gods children: thus it hath beene with them, and thus it will be with the beſt of Gods children. Looke that thy purpoſe

poſe and deſire after theſe good things, be in truth, and vnfained, and that thou be carefull to cheriſh it, ſtriuing againſt thy hardneſſe, deadneſſe, and dulneſſe of heart, and vſing all good meanes that may bring that purpoſe and deſire of thine into act; and then though thou bee not able to bring it forth into act, yet know to thy comfort, it is no otherwiſe with thee, then with the deareſt of Gods children; thy caſe and theirs is alike: the Lord is pleaſed to trie thee whether thou wilt continue ſtriuing againſt thy corruption or no. And if thou ſo doe, he will at length giue thee power againſt it; and in the meane time aſſure thy ſelfe, he accepts thy will for the deed, as he doth at the hands of his children: and let that be thy comfort.

Now the ſecond thing offered from hence, that the Apoſtle ſaith, *To will* good, to purpoſe good, *is preſent with mee*, but *through that corruption that ſtill abides in mee*, I finde that I want abilitie either to accompliſh the good I deſire to doe, or if I doe any good thing, that I am not able to doe it perfectly as I ought. Hence we are taught;

Doctr. 8. Gods children doe not good things perfectly.

That the good things Gods children doe, they doe them not perfectly: it is not poſſible for any child of God to doe any good ſo perfectly, as that there ſhould bee no euill found in his actions: no, no: as ſaith the Prophet *Iſaiah*, *Iſai.64.6. All our righteouſneſſe is as filthy clouts.* The beſt actions Gods children doe, are polluted and defiled, and there is ſinne cleauing to them, and it muſt needs be ſo: for why?

Reaſon.

Gods Children are not perfectly renued by grace; there is ſtill corruption in part abiding in them. Sinfull deſires are neuer wholly wanting to them, but they haue them ſtill in part in them: and therefore they cannot performe good things perfectly, but there muſt needs bee ſome want, and ſome defect cleauing to the beſt of their actions, *Ionah* 4.2. It is ſaid, that IONAH *prayed vnto*

vnto the Lord. But if wee reade the place, we ſhall finde, that he did it maruellous vntowardly, it was rather a quarrelling with God, then a praying vnto him. So indeed the good things that Gods children doe, they doe them exceedingly vntowardly, and they cannot poſſibly do good things perfectly.

Obiect. The workes of God are perfect, good things done by Gods children are the workes of God; therefore they are perfect. *Obiect.*

Anſwer. Such vvorkes as bee the vvorkes of God alone, are moſt perfect: but ſuch workes as are workes both of God and man, of vvhich ſort are good things done by Gods children, they are not perfect, becauſe they come from God indeed, but yet through the ſinfull minde and will of man, and they partake of the corruption of man, and are thereby defiled: as pure water running thorow a filthie Channell, is polluted and made foule. And ſo it is ſtill a certaine truth, that the good things Gods children doe, they doe them not perfectly, but there is euill and ſinne cleauing to the beſt of their actions. *Anſw.*

Now this for the vſe of it, firſt, meetes with an error of the Papiſts, who hold and teach, that the workes of the regenerate are perfectly good, and that regenerate perſons may perfectly fulfill the Law of God in time of this life; and though ſometimes they ſinne, yet it is but venially, not mortally; not againſt, but beſides the Law of God. This is an errour plainly conuinced by the Doctrine now deliuered: and indeed it is a tranſgreſſion of the Law of God, not only to doe euill, but to faile in the doing of good, and it deſerues the Curſe of God, and from ſuch failing none are freed, no not the beſt of Gods children: And therefore, it is erroneous and falſe, to ſay that the regenerate may perfectly fulfill the Law of God in time of this life. *Vſe 1.* That opinion, that Gods children may perfectly fulfill the Law of God, confuted.

Againe, is it ſo, that the good things Gods children doe, *Vſe 2.*

We muſt take heed of pride, when we haue either ſpoken or done any good thing.

doe, they doe them not perfectly, but there is ſinne cleauing to the beſt of their actions? Then wee muſt take heed, that when we haue either ſpoken well, or done wel, wee bee not proud of it; there is imperfection cleaues to our beſt ſpeeches and beſt actions, yea, matter enough to condemne vs, if God be not gratious to vs, in Chriſt: and therefore take we heed of pride and ſwelling, in regard of any good things ſaid or done by vs.

Vſe 3. We are not to be diſcouraged, becauſe of ſome failings that cleaue to our good actions.

Laſt of all, is it ſo, that the good things Gods Children doe, they doe them not perfectly, but ſinne cleaues to the beſt of their actions? Then be not thou, whoſoeuer thou art, diſcouraged, becauſe ſome failing and ſome imperfection cleaues to the good things done by thee. Labour thou to doe good things according to knowledge, in ſoundneſſe of iudgement, and truth of heart, and vſe thy beſt care and endeauour to doe them as they ought to be done; and then, though thou doe them weakely and imperfectly, yet be not thereupon diſcouraged and vtterly caſt downe: remember that there be wants and imperfections cleauing to the beſt actions that the deareſt of Gods children doe performe; be thou humbled for thy failing, and craue pardon for it in and through Chriſt, and ſtriue to doe better, and aſſure thy ſelfe, the Lord will neuer lay it to thy charge: no, no: the Lord ſeeing thee doe good things willingly, though weakly, he will ſpare thee, as a Father ſpareth his owne Sonne that ſerues him, a Father, finding in his childe a good will and deſire to pleaſe him, takes that which his childe doth, in good part, and is content with it, though it be done maruellous weakly, and though the thing done be very faultie; ſo deales the Lord with his children.

VERS.

VERS. 19.

For I doe not the good thing which I would, but the euill which I would not, that doe I.

IN this Verſe our Apoſtle confirmes that which hee ſaid in the Verſe before; That though to will was preſent with him, yet to performe good he found not; by an argument from the effect negatiuely, and he denies the effect to bee anſwerable to his will and deſire, touching that which is truly good, that indeed his will was to do good, but he did it not: and therefore he found in himſelf a want of abilitie to performe the good he willed, and purpoſed, and deſired to doe. So he reaſons: *to will is preſent with me, but I finde no meanes to performe that which is good:* for (ſaith he) *I doe not the good thing which I would.* And that is further amplified by the contrary effect in reſpect of *euill:* the Apoſtle affirmes on the contrarie, that the euill which he would not doe, that hee did, *But the euill which I would not, that doe I.* And ſo we haue the dependance of this Verſe, on foregoing matter, and the ſumme and ſubſtance of it.

The words of this Verſe neede not much to bee ſtood on, touching the ſenſe of them, we had the ſame in effect, Verſe 15. where the Apoſtle ſaith, *What I would, that doe I not, but what I hate, that doe I.* I will briefely runne them ouer. *(For I doe not the good thing which I would.)* By *good thing*, we are to vnderſtand, that which is ſpiritually and truly good, and pleaſing to God: and the word here rendred *(doe)* ſignifies to act, effect and bring forth, *Which I would*: that is, which I, as I am regenerate, would act and doe, and which I purpoſe and earneſtly deſire to doe. *But the euill which I would not.* By euill is here meant the contrary to the good before ſpoken of, namely, the *euill of* Interpretation.

of ſinne, and that is repugnant and contrary to the Law of God, and diſpleaſing to God. *Which I would not*, that is, as before I ſhewed, which I, as I am regenerate, would not doe, that I doe, that I act and doe, and bring forth: yet this (as heretofore I ſaid) is not to be vnderſtood as if the Apoſtle had been forced to doe euill againſt his will, but that hee conſented not to it with his whole will, hee being now regenerate, the euill he now did, was not with the full and whole conſent of his will.

And againe, we muſt know, that the Apoſtle ſaying, *he did not the good thing which he would haue done*, we are to vnderſtand it, that ſo it was with him many times, not alwayes, that many times hee did it not; and on the other ſide, in ſaying, *The euill which he would not, that he did*, we are likewiſe to conceiue it, that ſo it was with him many times, not alwayes.

Thus then take wee vp the Apoſtles meaning in the words of this Verſe, as if he had ſaid, For the good thing, euen that thing that is truly good and pleaſing to God, which I, as I am regenerate, would act and doe, and which I purpoſe and earneſtly deſire to doe, many times I doe not, I act not, I effect it not, I bring it not forth: but on the other ſide, the euill that is repugnant, and contrary to the Law of God, and diſpleaſing to God, which as I am regenerate, I would not doe, that many times I act, and bring forth, and that many times I doe. Wee ſhall ſtand the leſſe while on this Verſe, becauſe wee had it in ſubſtance before, Verſe 15. The Apoſtle here repeates that in ſubſtance, which there hee laid downe, as likewiſe in Verſe 20. hee repeates that which wee had Verſe 16, 17.

Now this the Apoſtle did not for want of matter; hee was full of heauenly matter, neither was it idly and vnprofitably done, but to good purpoſe, no doubt, to let vs vnderſtand, that the things he here puts downe touching the ſpirituall Combat, are things of waight and importance,

tance, and needfull to be knowne, and that wee cannot be too well acquainted with them: and againe, that wee are dull of hearing, and dull of conceiuing theſe heauenly matters, and doe not ſufficiently marke and conſider them: and therefore the Apoſtle is pleaſed to repeare them, and to vrge and preſſe them on vs againe; and indeed, repetitions (which ſhall be the point I will hence note in the firſt place) I ſay,

Doctr.1. Repetitions in the Scripture, are to good vſe and purpoſe.

Repetitions in Scripture are not idle and vaine, they are not fruitleſſe, vnprofitable, and to no purpoſe; but they are to very good purpoſe, they ſerue to teach vs the infallible and certaine truth of things repeated; doubling of things in Scripture is for more certaintie, and more plainneſſe. *Gen.41.32. Ioſeph* ſaith, *The Dreame was doubled*; becauſe the thing was eſtabliſhed by God. And *Philip.3.1.* the Apoſtle ſaith, *It grieued not him to write the ſame things to them.* And he ſaith, *To them it was a ſure thing.*

Gen.41.32.

Philip.3.1.

And againe, repeating and doubling of things in Scripture, ſerues to put vs in minde, that we are more carefully to marke and obſerue, and to minde and remember the things repeated. *Heb.2.1.* it is ſaid, *Wee ought diligently to giue heed to the things which we haue already heard*; euen when they are repeated, and when we heare them againe. And there is reaſon for it:

Hebr.2.1.

Reaſon.

For if the Lord haue a mouth to ſpeake, we muſt haue an eare to heare, a minde to attend, and an heart to yeeld to that which is ſpoken. And if the Lord double his ſpeech, we muſt double our attention, and we muſt double our care to marke and obſerue, and minde and remember the thing that is doubled, and accordingly make vſe of it.

Vſe 1. Iuſt reproofe of many, who regard not things doubled and trebled in Scripture.

And this ſerues for the iuſt reproofe of many in the world: Many there bee that are defectiue, and come ſhort of their dutie in this reſpect, they haue little or no regard of that the Lord ſpeakes to them in his Word, no,

no, though the Lord double, yea, treble his ſpeech, and often vrge and preſſe the ſame thing on them, eſpecially in matter of threatning and denouncing of Iudgement, the Lord in his word doubling his threats of Iudgement againſt ſinne, who almoſt regards it according to that manner of deliuery? who is it almoſt that doubles his attention, and his care to be bettered by it accordingly? To inſtance in ſome particulars, 1 *Cor.6.9,10.* the Apoſtle ſaith, *The vnrighteous ſhall not inherit the kingdome of God.* And he reckons vp particulars, *Neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, nor Buggerers, nor Thecues, nor Couetous, nor Drunkards, nor Raylers, nor Extortioners ſhall inherit the kingdome of God.* And he repeats the ſame againe, *Gal.5.19,20,21.* And againe, *Epheſ.5.5. No Whore-monger, neither Vncleane perſon, nor Couetous perſon which is an Idolater, hath any inheritance in the Kingdome of Chriſt, and of God. Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.*

1 Cor.6.9.10.

Gal.5.19,20,21
Epheſ.5.5.

Now, where is that Whore-monger, that Filthy perſon, that Drunkard, that according to this doubled threatning, doubles his regard of it, and his care to bee bettered by it to this reformation? where is almoſt ſuch an one to be found? Nay, doe not many Filthy perſons, and Drunkards, and ſuch like, euen blunt the edge of Gods threatnings on the hardneſſe of their hearts? Well, thinke on it, whoſoeuer thou art: Hath the Lord ſpoken a thing, and ſhall not hee doe it? Hath hee threatned Iudgements againſt thee for thy ſinne, and that againe, and againe, and ſhall not hee bee as good as his word? Yes, aſſuredly; Vnleſſe thou anſwer the Lord in doubling his threatnings by a ſound and through reformation, he will bring his threatned Iudgements on thee; yea, know it for a truth, thou that goeſt on in thy knowne ſinne, notwithſtanding the Lord doubles his threates of Iudgement againſt thee, either in his written Word, or in

in the Miniſterie of his Word, the Lord directing his Miniſters often to hit vpon thy ſinne, and iuſtly to denounce the iudgements of God againſt thee for the ſame, thou doſt in an high degree *reſiſt the Spirit of God, Act.7.51.* and as it is *Prou.1.25. Thou deſpiſeſt all the counſels of God.* And aſſure thy ſelfe, the Lord will deale with thee proportionably; hee will certainly double his plagues and iudgements on thee.

Repetitions in Scripture, or in the Miniſterie of the Word, are needle and vaine: no, no: they ſignifie the infallible truth of the things repeated, and that wee are more carefully to attend them, and to make vſe of them: and therefore when the Lord doubles his ſpeech in promiſing mercy, in commanding any dutie, and eſpecially in threatning iudgement againſt ſinne; let vs looke wee anſwer the Lord, in doubling our attention and care to profit by the ſame: otherwiſe, the Lord will one day certainly require it at our hands, and wee ſhall ſmart for it. Now from this Verſe, in that the Apoſtle ſaith, that *hee did not the good thing which he would*; he would haue done good, but he did it not, he points out to vs,

That the good which Gods children would doe, as they are regenerate, many times they doe it not, they doe not alwayes performe that good they deſire to doe. And againe, in that he ſaith, *The good thing which I would, I doe not*, but *the euill which I would not, that doe I*: wee might further note,

Doctr.1. Gods children doe not alwaies performe the good they deſire to doe.

That Gods children are neuer ſo giuen ouer, as to ſinne with the whole will, and with full conſent of will: for when they omit the doing of good, or faile in the doing of any good, they would not ſo doe; or when they doe euill, they would not doe it, they doe it not with full conſent of will. But theſe things we haue formerly handled; therefore I paſſe by them. And the point I will ſtand on, hence offered, is this: In that the Apoſtle ſaith, *I doe not the good thing that I would, but the euill that I would not,*

Doctr.2. Gods children neuer ſinne with full conſent of will.

that doe I. Hence wee are giuen to vnderſtand,

Doctr. 4. Gods deareſt children ſometimes ſinne, in doing that which is directly euill.

That Gods children doe not only ſometimes omit the doing of good, or faile in the doing of that good which they doe, and ſo ſinne; but ſometimes they ſinne in doing euill: euen the beſt of Gods children that liue on the face of the earth, ſometimes ſinne in doing that which is directly euill, and ſometimes they doe that which is directly repugnant and contrary to the rule of Gods Law. Gods children not only ſinne by fayling in performance of good duties, but ſometimes alſo by euill actions, euen by ſuch actions as are ſimply euill in themſelues, and directly contrary to the Law. Thus did the Apoſtle, hee did euill. And thus wee finde that *Abraham* ſinned by lying, *Gen.* 20. 2. *Iob* by impatiencie, *Iob* 3. *Ezechiah* by vain-glory, 2 *Kings* 20. 13. *Moſes* by ſpeaking vnaduiſedly, *Numb.* 20. 10. And ſo many other of Gods deare children haue ſinned, by doing things ſimply euill in themſelues, and directly contrary to Gods Law: yea, we finde that Gods children ſometimes through the ſtrength of their owne corruption and violence of temptation, haue been ouer-taken with foule groſſe euils; as *Noah*, *Lot*, *Dauid* and *Peter*.

Queſt. Now if any demand why the Lord ſuffers his children ſo to be ouertaken?

Anſw. I anſwer, For their further humbling, and becauſe the Lord will haue his children acquainted with their owne weakneſſe, and will giue them to ſee that they ſtand in need of his grace continually, yea though they haue gone farre in Chriſtianitie, yet that they are but men, and ſo may learne wholly to relye on his grace.

Vſe 1. That opinion of the Papiſts, that a man may in time of this life be without ſinne, confuted.

Now then, this being a truth, that the beſt of Gods children not onely ſinne by fayling in good duties, but ſometimes alſo by doing that which is directly euill, and contrary to the Law of God, it muſt needes bee falſe which the Papiſts hold and teach; *That a man may in time of this life bee without ſinne, and may ſo liue, as that he*

may

may bee altogether void of ſinne. That cannot ſtand with the truth now deliuered, but muſt needs bee erroneous and falſe.

Obiect.

But they bring for defence of their opinion, the example of *Zachary* and *Elizabeth*, *Luke* 1.6. where it is ſaid, that *they were both iuſt before God, and walked in all the Commandement and Ordinances of the Lord without reproofe.*

Anſw.

Anſwer. They were indeed iuſt before God, that is, iuſtified by faith in the ſight of God, and as a fruit of that, they walked blamelеſſely before men, they were holy and iuſt perſons, yet not free from ſinne: for *Zachary*, as one of Gods people, *looked for remiſſion of ſinnes, and ſaluation by Chriſt*, Verſe 77.

Vſe 2.
The beſt of Gods children haue need to watch ouer their owne hearts.

Againe: Is it ſo, that the beſt of Gods children not only ſinne by fayling in good duties, but ſometimes alſo by doing that which is directly euill? Then the beſt of vs haue need to bee watchfull ouer our owne hearts, wee are in danger to be ouercome of temptation, and occaſions of ſinne, and doing euill being offered, to bee ſometimes ouer-carried by corruption that ſtill abides in vs, to the doing of it. And if the corruption of nature was ſo ſtrong in *Paul*, and other of Gods children, as that ſometimes they were ouer-carryed by it, not only by fayling in good duties, but by the doing of euill; Oh what need haue we then to be watchfull ouer our ſelues, we hauing not ſo great a meaſure of grace as they had? yea, the beſt of vs haue cauſe euery day to be humbled for our ſinnes, and euery day to renue our repentance, and to ſay, Lord, forgiue vs our ſinnes: yea, though wee be aſſured of our owne ſaluation, and know nothing by our ſelues, though we be not guiltie of any groſſe ſinne, yet with *Dauid* wee haue need to pray, *Lord, cleanſe vs from our ſecret faults*, *Pſal.* 19. 12. We doe many things that are directly euill, and repugnant to the Law of God, and we haue cauſe to be humbled not onely for our faylings, but for our ſinnes

alſo that are directly againſt the Law of God, and are in themſelues tranſgreſſions of Gods Law.

Vers. 20.

Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.

IN this verſe our Apoſtle further confirmes that Propoſition, that howſoeuer, as he was regenerate, he willed good, yet he was not able to performe it, from the cauſe of hinderance. He here points out the true and right cauſe of it, whence it was that hee was hindred in doing of good, that he could not doe it, namely, his owne in-dwelling corruption; yea, he ſaith, that it was from his owne in-dwelling corruption, that hee did the euill that hee would not haue done. And this Verſe containes in it an inference brought in, on that he ſaid Verſe before, that *the euill he would not doe, that he did.* Thereupon the Apoſtle concludes, that it was not he that did the euill. *If* (ſaith he) *I doe that I would not, it is not I that doe it.* And he amplifies that by a note of difference touching himſelfe, in regard of his preſent condition compared with his former, that howſoeuer in former times it was he that did it, yet now it was no more hee that did the euill that was done by him. *If I doe that I would not, it is no more I that do it.* And then hee further ſhewes, what it was that did it, namely, his owne in-dwelling corruption: but, ſaith he, *the ſinne that dwelleth in me, that doth it.*

The Apoſtle heere, as I ſaid, repeates the ſelfe-ſame thing hee deliuered, Verſe 16, 17. and in the very ſame words: and therefore we need not ſtand on the opening of them, but only call to minde and remember how they haue been formerly expounded. And thus, as you may remember,

remember, we expounded them, and thus they are to be conceiued, as if the Apoſtle had ſaid,

Interpretation.

Now then, if I doe that euill which I would not doe, it is no longer I as I am regenerate, and ſo farre forth as I am regenerate, that doe that euill, but the ſinfull corruption that ſtill in part remaines in me, and hath a powerfull and working preſence in mee, euen forcibly croſſing the motions of the Spirit in mee, and haling and pulling me to euill, that is it that doth the euill that is done.

Now this Verſe being but a repetition of that which was before deliuered, I will paſſe by things formerly handled, and only ſpeake of ſuch things as may hence be further gathered. The Papiſts, but to point at a note of theirs on theſe two Verſes, the nineteenth and twentith, haue this annotation: ſay they, That which the Apoſtle here ſpeakes of himſelfe, makes nothing againſt Free-will: but plainly proues it: and how ſo? Why (ſay they) becauſe the proper act of the will, namely, to will or nill, to conſent or diſſent, is euer free in it ſelfe, as here wee may ſee in the Apoſtle, though the operation may be hindred by ſome externall force: yea, (ſay they) in that the Apoſtle ſaith, *If I doe that I would not, it is no more I that doe it*, it doth moſt euidently proue Free-will: that is their note on this place.

How the will of man is free.

To this I anſwer, It is true indeed, that the act of the will, namely, to will or nill, to conſent or diſſent, is euer free: but how? Surely thus; in the vnregenerate it is free from coaction and compulſion, but not from a neceſſitie alwayes of willing that which is euill, and in the regenerate, of which ſtate the Apoſtle here ſpeakes in his owne perſon, the will is reformed by grace, and made free to will that which is truly good, as Chriſt ſaith, *Iohn 8.36. If the Sonne make you free, then yee ſhall be free indeed.* And ſo this place makes nothing for the proofe of the naturall ſtrength and power of the will to that which is good, that the will of man hath a power in it

Iohn 8.36.

ſelfe, and by it ſelfe, to will that which is good, either in the ſtate of Nature or Grace, which is the point in queſtion betweene vs and the Papiſts. No, this place ſhewes plainly, that the will regenerate, is only by grace enabled to will that which is good, and that the will hath power, not in it ſelfe, or by it ſelfe, but by grace to will good, and to nill euill, and that only in part, and not perfectly. So much theſe two Verſes will afford to vs touching freedome of will, and no more.

I proceed: *If I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in mee.* The Apoſtle ſtill (which likewiſe I will note in a word) calls Concupiſcence that remained in him, *Sinne*, and hee giues to it the name of *Sinne*. Yea, ſay the Papiſts, it is called ſinne, but not properly and truly, but improperly, either becauſe it is the effect of ſinne, as the Writing is called the Hand, becauſe it was written with the hand, or for that it is the cauſe of ſinne; as Cold is called Slothfull, becauſe it makes a man ſlothfull. A ſilly ſhift! For concupiſcence may be, and indeed is, both the effect of ſinne, the cauſe of ſinne, and ſinne alſo truly and properly in diuers reſpects.

Concupiſcence is both the effect of ſinne, the cauſe of ſinne, and ſinne alſo truly and properly.

In reſpect of the fall of *Adam*, it is the effect of ſinne; in regard of actuall ſinnes, it is the mother and cauſe of ſinne; and it is alſo in it ſelfe truly and properly ſinne, becauſe it is not agreeable to Gods Law, but directly contrary to it, and ſhould not haue been in man, if man had kept his ſtate of Innocencie, and had not broken the Law of God. And as one ſaith well, What can be more abſurd, then to deny that to be ſinne properly, that is contrary to God, to his Spirit, and to the Law of God? Therefore this is but a poore ſhift of the Papiſts, to ſay, that Concupiſcence is the effect of ſinne, or cauſe of ſinne, and therefore not properly ſinne. I leaue them.

In the next place obſerue wee, the Apoſtle blames his owne corruption, as the roote and cauſe of the euill he

he did vnwillingly; hee layes the fault and blame where it ought to lye, namely, on his owne in-dwelling corruption, that hee did the euill hee would not haue done: ſaith hee, *It is not I, but the ſinne that dwelleth in mee*, that doth it.

Our owne corruption is the true proper cauſe of euery euill thing we doe.

And indeed thus it ought to be with vs: We are to lay the fault of euery euill thing wee doe, on the rottennesſe and corruption of our owne hearts, and we are to blame that as the true and proper cauſe of that euill: for why? as it is, *Iames* 1.14. *Euery man is tempted, when he is drawne away by his owne concupiſcence, and is entiſed.* It is a mans owne concupiſcence, and the corruption of his owne heart, that drawes euery man to ſinne, and were there not corruption of nature ſtill in part abiding in Gods children, the Deuill could neuer faſten any temptation on them, neither could the world nor any thing in the world draw them on any ſinne.

The Deuil ſet on Chriſt and tempted him, but in vaine: for *hee found nought in him*, *Iohn* 14. 30. And ſo, if Gods children were altogether without corruption, the Deuill could not force any temptation on them, and they ſhould neuer ſinne at all: and therefore we are to lay the fault of euery euill thing we doe, on the corruption of our owne hearts, and blame that as the true and proper cauſe of it. Lay not the fault of that euill thou doſt, on any thing out of thy ſelfe as the cauſe of it. For example: thou being brought into pouertie, or into ſome trouble, it may bee, thou falleſt by indirect meanes to helpe thy ſelfe; thou betrayeſt the good cauſe thou haſt in hand, if thou ſo doe: lay not the fault of that euill thou doſt, on thy pouertie, or on the extreame hard dealing of men. No, no: thy pouertie, and the extreame dealing of men, may be an occaſion of that euill thou doſt, but certainly, the cauſe of it is in thy ſelfe, euen in thine owne boſome, the corruption of thine owne heart. It was not *the want of the feare of God in the place that cauſed* Abraham *to lye*, *Gen.* 20.2.

That indeed was the occaſion of his lying; but the cauſe of it vvas his owne thought, his owne doubting and feare, ariſing from the corruption of his owne heart, as appeares plainly, *Verſe* 11. ſaith Abraham; *I thought this ſurely, The feare of God is not in this place, and they will ſlay me for my wiues ſake.*

Gen.20.11.

We muſt learne then, when wee doe any euill, not to blame any thing out of our ſelues, but to lay the fault where it ought to lye, namely, on the naughtineſſe of our owne hearts, as the true and proper cauſe of it, and wee are to be humbled for that, as for the euill it ſelfe; that is our dutie. I only point at it in a word, becauſe wee ſpake of it at large, *Verſe* 5.

Now laſtly, in that the Apoſtle vſeth this phraſe, *Sinne that dwelleth in me*, he giues vs to vnderſtand,

The corruption of nature is a different thing from the powers of the ſoule.

That the corruption of nature is a different thing from the powers of the ſoule: for wee know that the dweller differs, and is really diſtinguiſhed from the houſe where he dwels: and ſo the corruption of nature dwelling in vs, it muſt need bee conceiued to bee a reall diſtinct thing from the ſoule, and from the powers and faculties of it, and it is not a corruption of the ſubſtance of the ſoule; for then the ſoule could not be immortall, if the ſubſtance of it were corrupted, neither could Chriſt haue taken on him mans Nature, without ſinne: but the corruption of Nature is a thing that dwels and abides in the ſoule, and a thing that cleaues to the faculties of it, and to the affections of the heart, and it is ſuch a thing as may be remoued from the ſoule by the powerfull worke of Gods Spirit. And hence it is called an euill that compaſſeth vs about. *Hebr.*12. *verſ.*1. *Caſt away euery thing, that preſſeth downe, and the ſinne that hangeth ſo faſt on*, or, doth ſo eaſily compaſſe about; for ſo the word ſignifies. And thoſe exhortations that are frequent in the Scripture, *Caſt, or Put off the old man*, doe giue vs to vnderſtand as much, That the corruption of Nature is not a corruption of the ſubſtance

ſubſtance of the ſoule, but a reall diſtinct thing from the ſoule, and a thing that cleaues to the faculties of it, and to the affections of the heart, and a thing that may be ſeuered from the ſoule by the powerfull worke of Gods Spirit. And this for the vſe of it,

Teacheth vs, that regeneration doth not aboliſh any facultie of the ſoule, nor any naturall affection of the heart, but it only takes away the filthineſſe and corruption of them, euen that corruption that dwels in the ſoule and cleaues to the faculties and powers of it; and then indeed is a man truly regenerate, when that corruption that is naturally in the powers of his ſoule, and in the affections of his heart, is remoued: And a man may know that he is regenerate, by this, as by a ſpeciall note; If ſo bee a man finde the affections of his heart, eſpecially the chiefe and ruling affections of it, ſtill as ſtrong, and as powerfull in him as euer they were, and yet the corruption of them in a good meaſure remoued and taken away, then hee is truly regenerate. For example: Doſt thou finde thy naturall affection of ioy, of delight, and reioycing, as ſtrong and as powerfull in thee as euer it was, and that the ſinfulneſſe and corruption of that affection is remoued? Doſt thou find now, that thou canſt as heartily reioyce and delight thy ſelfe as euer thou couldſt, not in ſinne and in outward things, not in carnall pleaſure, in Drunkenneſſe, in Good-fellowſhip and merry meetings, and ſuch like, but in the loue and fauour of God in Chriſt, in obedience to his will, in the duties of his worſhip, in hearing the Word, in Prayer, and ſuch like, and it is now the ioy of thine heart to bee exerciſed in holy things? Surely, that is a ſpeciall euidence and teſtimony that thou art truly regenerate, and that the Spirit of God hath wrought powerfully in thee.

So for the affection of anger: Doſt thou finde that affection as ſtrong in thee as euer it was, and yet the ſinfulneſſe of it remoued? Doſt thou finde that now thine anger

Vſe 1. Regeneration doth not aboliſh any facultie of the ſoule, or any affection of the heart, but it only takes away the filthineſſe them.

ger is ſtirred vp not on euery trifling occaſion, nor expreſſed for meere priuate cauſes concerning thine owne perſon, but on waightie and great cauſes, the manifeſt offence of God, and that it is kindled in thee through deſire to maintaine the glory of God, and out of a loue of vertue and iuſtice, and directed againſt ſinne, and not the perſon of the ſinner? Surely, then thou mayeſt thereupon conclude to the comfort of thine owne ſoule, that thou art truly regenerate, thy affection ſtill remaines, but the corruption of it is in ſome good meaſure remoued and taken away, and ſo we may trie our ſelues in other affections: and let vs remember this, that the corruption of Nature is not a corruption of the ſubſtance of the ſoule, but a reall diſtinct thing from the ſoule, a thing that cleaues to the faculties of the ſoule, and the affections of the heart, and may bee ſeuered from the ſoule, by the powerfull worke of Gods Spirit; and ſo Regeneration doth not aboliſh any faculty of the ſoule, nor any affection of the heart, but only takes away the filthineſſe and corruption that cleaues to them, and then indeed we are truly regenerate, when the affections of our hearts remaine in full force and ſtrength, and the ſinfulneſſe of them is remoued.

VERS. 21.

I finde then by the Law (or this Law: for ſo the words are to bee read) *that when I would doe good, euill is preſent with mee.*

IN this Verſe our Apoſtle further ſtrengthens his foregoing Propoſition, that though to wil good was preſent with him, as he was regenerate, yet to performe good hee wanted power; by this that when hee would

would haue done good, he was hindred by euill, that was ready and at hand, and ſtood vp in his way. And this Verſe containes another concluſion, inferd on foregoing matter: and here the Apoſtle further concludes, that hee being willing to doe good, as he was regenerate, there was, as it were, a Law laid on him to the contrary, and he was as it were enioyned to the contrary, and hee was vnder ſuch a condition, as he could not doe that good: and hee makes knowne what that Law was, namely, *euill that was preſent with him*: yea, he applifies this from his owne experience, that hee found it ſo in his owne experience. *I find*, ſaith hee, *when I would doe good, there is a Law*, or this Law, *to the contrary, euen euill preſent with me*: and that hinders me that I cannot do it. That is the generall drift and purpoſe of the Apoſtle in this Verſe.

Interpretation.

I finde then a Law. I finde (ſaith the Apoſtle:) that is, Mine owne experience teacheth mee, and I am able to ſpeake out of mine owne experience: I find it ſo in mine owne experience: *When I would doe good* (for thoſe words in the right order of the ſentence are the next, and ſo the next to be expounded) and the meaning of them is this: When I, as I am regenerate, would doe that which is truly good: *a Law* (or this Law.) The word *Law* is here diuerſly taken by diuers Interpreters; ſome take it in the good part, for the Law of God, others in the euill part, for the Law of ſinne and corruption. I will not trouble you with varietie of Interpretations, but giue you that meaning of it which I conceiue to bee moſt agreeable to the Context; and as I take it, the word (*Law*) is here put to ſignifie a ſtrong and forcible power, euen ſuch a power as hath in it the force and ſtrength of a Law, that is, a commanding, a controlling, and a binding power.

And that the word, *Law*, in this place, is thus to be taken, may plainly appeare by the vſe of it, *Verſ.*23. where the Apoſtle ſpeakes of *the Law of the members, and the Law of the minde, leading captiue to the Law of ſinne*: meaning

ning the power of ſinne in the minde, and the power of grace in the minde. And the Apoſtle here puts it downe indefinitely, without any addition, νὸμον, *a Law*, or this law, and not the law of the fleſh of ſinne, of death; becauſe he preſently ſubioynes what Law hee meant, namely, the euill that was preſent with him. *Euill* (ſaith he) *is preſent with me.* And by *Euill* here, wee are to vnderſtand euill motions, luſts, and deſires ariſing from the corruption of nature; and thoſe were preſent with the Apoſtle, that is, they were readie and at hand, to croſſe and to hinder the good purpoſes and deſires of his heart. Thus then, as I take it, we are to vnderſtand the Apoſtle in the words of this *Verſe*, as if he had ſaid,

I finde then in mine owne experience, that thus it is with me; when I, as I am regenerate, would doe that which is truly good, then there is a ſtrong and forcible power, as it were a Law, commanding, and controlling, and binding me to the contrary: I meane, the euill motions, luſt and deſires that ariſe from the corruption that ſtill in part abides in mee, which are ready and at hand to croſſe and to hinder the good purpoſes and deſires of my heart: and by them I finde my ſelfe yoaked and hindred in the doing of good.

Here firſt obſerue we, that the Apoſtle doth not barely affirme this, that when hee would doe good, euill as a Law was preſent with him; but he affirmes it as a truth, whereof he had experience: and he ſaith, he found it ſo in his owne experience; *I finde* (ſaith hee) *that when I would doe good, euill*, as a law, *is preſent with mee.* Hence take we notice of it,

Doctr.1. Gods children haue experience of it, that when they would do good, euill is preſent with them.

That Gods children finde it in their owne experience, that when they would doe good, euill, as a Law, is preſent with them, and hinders them. It is not only ſo indeed, that when Gods children purpoſe good, and ſet on the doing of good, that euill is preſent, and readie at hand, and ſtarts vp in them, and hinders them in the doing of it, but they alſo finde it ſo to bee, and Gods children

children are able to speake it out of their owne experience, and to affirme it as an experienced truth, that they finde it so in themselues: for why? It being so, that *the flesh lusteth against the Spirit, and the Spirit against the flesh, Galath.*5.17. and there being euill motions and lust, stirring in the hearts of Gods children, they are able to marke and to obserue them, and to take notice of them, they being enlightened, and hauing the light of the Lord in them, as it is, *Prou.*20.27. euen *that Light that searcheth all the bowels of the belly.* They are able to see and discerne that euill that starts vp in them, against the good they purpose and desire to doe, and they are able to marke and obserue it, and so they are able to affirme it out of their owne obseruation and experience, that so it is with them, that when they would doe good, there is some euill starts vp and hinders them, so as either they doe not that good they would, or they doe it very vntowardly. Thus doubtlesse it is with euery childe of God; euery childe of God is able to say, that in some measure he hath experience of it in himselfe, that when hee would doe good, euill is present with him and hinders him. And for the vse of this,

Reason.

Galath.5.17.

Prou.20.27.

Vse 1. Familists confuted.

They vainly boast that they are children of God, that finde not this in themselues, and haue not experience of it in some measure. They that say, as the Familists and other proud spirits doe, that they doe good things, and finde no hinderance at all in the doing of them, but doe them perfectly, they contradict the common experience of all Gods children: and so it is a plaine euidence against them, that they are not in the number of Gods children: And indeed, ¶ If wee would approue our selues to bee the children of God, and make it good to the comfort of our owne soules, that wee are so indeed, wee must be able to say, that in some measure wee haue experience of this in our selues, that when wee would doe good, euill is present with vs and hinders vs, yea, we must

be

be able to say, I finde this or that particular euill starting vp in me and hindring mee, as the Apostle saith, 2 *Cor.*2. 11. We must not be ignorant of Satans Enterprizes, that is, of his wiles and fetches, of his secret conueyance of sinne into our hearts. So, doubtlesse, we must not be ignorant of the secret working of sinne in our selues, wee must bee able to see and discerne the lusts of our hearts that are stirring and working in vs, and how they rise vp and hinder vs when wee would doe good, and to say out of our owne experience, I finde that thus and thus I am hindred when I would doe good, this or that euill starts vp and hinders me, when I am about to do it. So it is with Gods children; yea, the more holy a man is, the more he sees and findes in his owne experience, that *when hee would doe good, euill is present with him.* And so it must bee with thee, if thou wouldest approue thy selfe a child of God: and this is no matter of vtter discouragement.

2 Cor.2.11.

Now further: In that the Apostle saith, *When I would doe good, euill*, as a Law, *is present with me*, some euill motion, lust or desire is ready and at hand, countermanding and controlling the good I purpose, and desire in my heart: Hence we are giuen to vnderstand.

*Doctr.*2. The good motions that are in Gods children, are euer either interrupted, or troubled or mingled with some euill motions.

That it is the common condition of all Gods children, that the good motions that come from the Spirit of grace in them, are euer either interrupted or troubled, or they are mingled with some euill motions that arise from that corruption that still abides in them. In the best of Gods children there is euer some euill, ready and at hand to countermand and controll them, when they purpose and desire to doe any good thing, and no sooner doe Gods children purpose and desire to doe any good thing, or attempt, or set on the doing of it, but there is some euill motion or lust present and readie to hinder them, presently either pride, or selfe-loue, or Vain-glory, Hypocrisie, or doubt, or feare, or the like, starts vp in them and lookes them in the face, and controlls them, and either hinders them

them from the doing of that good, or intermingles it selfe with the doing of it.

And hence, no doubt, it was, that *Dauid*, *Psal.*86.11. hauing prayed that *the Lord would teach him his way, and then he would walke in his Truth*, hee presently subioynes, *Knit or ioyne mine heart vnto thee, that I may feare thy Name.* As if he had said, Though I be taught of thee, O Lord, and haue in mee, through thy grace, a will to walke in thy Truth, yet vnlesse thou knit my heart fast vnto thee, it is readie to start aside, and by some euill motion or lust to bee transported, and to bee carryed away from thee, and I am in danger to bee crossed and hindred in respect of the good I would doe; and therefore, Lord, knit my heart, and tye it fast to thee, and keepe it close with thee. Psal.86.11.

And hence also it was, that *Dauid* seeing the people to offer willingly and with ioy, hee thus prayed for them, 1 *Chron.*29.18. *O Lord God* (saith hee) *of* ABRAHAM IZHAK *and* ISRAEL *our Fathers, keepe this for euer in the purpose and the thoughts of the heart of thy people, and prepare their hearts vnto thee.* DAVID knew well, that if the Lord did not keepe that good purpose in them, it would be lost and gone, some euill motion or lust would either hinder it, or thrust it quite out of their hearts. And thus indeed it is with the best of Gods children; no sooner doe they purpose to doe any good thing, or set on the doing of it, but there is some motion or lust starts vp and lookes them in the face, and countermands them, and eyther hinders them from doing of that good, or intermingles it selfe with the doing of it: and why? The reason of it is this, 1 Chron.29.18.

Reason.

There is flesh and corruption still in part abiding in the best of Gods children that liue on the face of the earth, and that corruption is not idle, but it is stirring and working in them, and the workes and actions of it are one of these, either to fill the minde with wicked thoughts and rebellious

rebellious inclinations, or else to deface and represse the good motions of the Spirit, and so it comes to passe, that no sooner doth a childe of God conceiue a good thought and purpose in his heart, to do any good thing, or set himselfe to doe it, but there is some euill motion or lust starts vp, and lookes him in the face, and controlls him, and either hinders him from the doing of it, or intermingles it selfe with that good that he doth.

Vse 1. The best works of the regenerate, are sinfull in part.

And this being a truth, in the first place it makes knowne, that the best workes of the regenerate are sinfull, and come short of that holinesse that ought to be in them: for why? when a child of God would doe good, there is some euill present with him, and readie at hand, and controlls him, and either hinders him from doing of it, or intermingles it selfe with the good he doth, and so it must needs be in part sinfull: and if the Lord should examine it, according to the rigour of his Law and Iustice, it is not able to abide the tryall.

Some obiections are brought to the contrary; but of small moment, and therefore I passe by them, and come to another vse of this point.

Vse 2. We are to cherish the good thoughts, purposes and desires of our heart, and to labour to bring them forth into act.

Is it so, that no sooner doe the best of Gods children purpose and desire to doe any good thing, or set on the doing of it, but there is some euill motion or lust starts vp, and lookes them in the face, and countermands them, and either hinders them from doing of it, or intermingles it selfe in the doing of it? Surely then it concernes vs, when any good thought is put into our hearts, and when we haue a purpose or desire of doing any good thing, to looke to it, to watch ouer our owne hearts, and to make much of that good thought, purpose, and desire, and to cherish it, and to labour by all good meanes to bring it forth into act. If wee doe not so, certainly some euill motion or lust stirring vp in our hearts, will out-face it, and will beare it downe. Haply thou hast, in time of hearing the Word, a good motion put into thine heart, and

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on the hearing of thine owne ſinne reproued, thou haſt a purpoſe to leaue it: as to lay aſide thy pride, thy gariſhneſſe in apparell, thy drunkenneſſe, thy ſwearing, and ſuch like. O, make much of that good purpoſe, there will be ſome euill motion or luſt ready to countermand it, and when thou commeſt abroad into the ayre of the world, a thouſand to one it will be quenched and gone, and it will vaniſh and come to nothing; thine owne heart will then furniſh thee with a thouſand excuſes to the contrary.

And ſo it may be, thou haſt a purpoſe to follow thy Calling with diligence, to ſerue God, and to ſhew thy ſelfe religious, and one truly fearing God. Well, looke to it, and watch thine owne heart; thy heart will be ready to ſuggeſt one excuſe or other to the contrary, as the hardneſſe, the impoſſibilitie, the trouble and the danger of the matter, as that (forſooth) it will bring loſſe of fauour, of goods, of liberty, or the like: yea, that thou ſhalt be mocked and pointed at with the finger, and called a Puritane, or the like, as it is, *Prou.* 22.13. *One Lyon or other will be in the way.* Oh therefore looke to it, when thou haſt any good thought, purpoſe, or deſire, put into thine heart, of forſaking euill, or doing any good, make much of it, cheriſh it, and pray to the Lord to keepe that good purpoſe in thine heart, as *Dauid* did, 1 *Chron.*29.18. No ſooner haſt thou any good purpoſe put into thine heart, but ſome euill motion or luſt will be ready to controll it: and therefore it concernes thee to looke to it, and to cheriſh it, and to make much of it, and to labour by all good meanes to bring it forth into act.

VERS. 22. 23.

For I delight in the Law of God, concerning the inner man: But I see another law in my members, rebelling against the Law of my minde, and leading me captiue vnto the law of sinne which is in my members.

IN these two Verses the Apostle layes before vs the third degree of the spirituall combat betweene the flesh and the Spirit, in them that are truly regenerate, still insisting in his owne example, namely, this, that his delight was in good, touching his inner man, but yet he was led captiue by the law of his members to sinne: so that here the Apostle makes knowne in his owne person, the spirituall combat more fully and plainly, and in a further degree: for to delight in the law of God, is more then to will good; and to haue the law of the members rebelling against the law of the minde, is more then simply to will euill, or to doe euill. For the connexion of these Verses with foregoing matter, wee haue here a proofe of that the Apostle said, *Verse* 21. That *when hee would doe good, euill,* as a law, *was present with him,* from this, that the law of his members rebelled against the Law of his minde, and led him captiue vnto the law of sinne, which was in his members: and that is amplified by his delight in the Law of God, that though he delighted in the Law of God in his inner man yet the law of his members rebelled against the Law of his minde: and therefore when he would doe good, euil, as a law was present with him. That is the dependance of these two Verses on the Verse foregoing, and the generall matter of them.

Come wee to handle them seuerally. In the two and twentieth Verse the Apostle makes knowne his delight in the Law of God, that he delighted in the Law of God: and lest he should be mistaken, he explaines himselfe, by

limiting his ſpeech to the *inner man*, that it was in his inner man that he delighted in the Law of God. *I delight* (ſaith he) *in the Law of God, concerning the inner man.* And ſo the matter of this Verſe is the Apoſtles delight in the Law of God, expreſſed with reſtraint of that delight to his *inner man.*

For I delight in the Law of God: that is, I take pleaſure and ioy, yea much pleaſure and great ioy, I finde much ſweetneſſe and pleaſure: for ſo the word ſignifieth in the Originall. And by the Law of God we are here to vnderſtand the Morall Law, which the Apoſtle *Verſe* 12. ſaid, *was holy, and iuſt, and good:* which makes knowne the good will of God, touching all good duties, both of pietie towards God, and of loue, and iuſtice, and mercy towards men. In this Law the Apoſtle tooke pleaſure and delight, and that in the knowledge and meditation of it, and in the practice of the duties therein required. Interpretation.

Concerning the inner man. Some would haue onely the minde and vnderſtanding to be meant: but indeed that comes too ſhort of the purpoſe & meaning of that phraſe. By *inner man* we are to vnderſtand the regenerate part throughout, both in ſoule and in body, euen whatſoeuer is eyther within in the powers of the ſoule, or without in the parts & members of the body, being renued by grace, and ſo farre forth as they be regenerate and renued. And the regenerate part is thus called the *inner man*, becauſe Regeneration is chiefly ſeated in the heart, and in the minde, and in the inward powers and faculties of the ſoule, and doth diffuſe and ſpread it ſelfe from thence, to the parts and members of the body: and therefore Chriſt ſaith to the Phariſes, *Luke* 17. 2. *The Kingdome of God is within you.* And the Apoſtle ſaith, *Rom.* 2. 29. that *true Circumciſion is of the heart, and in the ſpirit.* And hence it is called, *The hid man of the heart,* 1 *Pet.* 3. 4. *Let the hid man of the heart be vncorrupt.* That is one ſpeciall reaſon why the regenerate part is called the *inner man.* Luke 17. 2. Rom. 2. 29.

Now then, thus conceiue we the Apoſtles meaning in the words of this Verſe, as if hee had ſaid: *For I, as I am regenerate, and in that part of me that is regenerate and renued by grace throughout, both in my ſoule and in my body, in the powers and faculties of the one, and in the parts and members of the other, doe take great pleaſure and much ioy in the good Law of God, commanding good duties, both of piety towards God, and of loue, iuſtice, and mercy towards men. I finde much ſweetneſſe and pleaſure in the knowledge of that Law, and in meditating in the ſame, and in the practice of good duties that are therin cõtained, according to that meaſure of grace that is giuen to me.*

Now in that the Apoſtle here ſaith of himſelfe, that as he was regenerate, he delighted in the Law of God: The point hence is this,

Doctr. 1. Gods Children delight in the good Law of God, and in the things therin commanded.

That Gods children, and ſuch as are truly regenerate, they delight in the good Law of God, and in the things therein commanded, it is a matter of ſweetnes and much pleaſure to them, to be acquainted with the Law of God, and to meditate in it, & according to the meaſure of grace giuen, and as occaſion is offered them, to yeeld obedience to it; it is euen the ioy of the hearts of Gods Children, to know the Law of God, to meditate in it, and to practiſe the duties therein required, as any iuſt occaſion is offered. And hence it is, that S. *Iohn* ſaith, 1 *Iohn* 5. 3. that *the Commandements of God are not grieuous.* His meaning is, to them that haue their hearts renued by grace, to them the Commandements of God are not grieuous, but eaſie, ſweet and pleaſant. *Dauid* makes knowne a maruellous great delight hee tooke in the Lawes and Commandements of God, *Pſal.* 119. 97. *Oh how loue I thy Law! it is my meditation continually.* As if hee had ſaid, I am not able to expreſſe the greatneſſe of my loue and delight in thy Law: I want words to expreſſe it. And in that *Pſalme* we finde, that hee ſets forth his loue and delight in the Law and Commandements of God by many notable ſimilitudes, *Verſe* 14. *I haue had as great delight*

Iohn 5. 3.

Pſal 119. 97.

14.

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in the way of thy Teſtimonies, as in all riches. Verſe 72. *The Law of thy mouth is better vnto mee, then thouſands of gold and ſiluer,* Verſe 111. *Thy Teſtimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.* Verſe 127. *Therefore loue I thy Commandements aboue gold, yea, aboue moſt fine gold.* Verſe 162. *I reioyce at thy Word, as one that findeth much ſpoyle:* and the like. And *Pſalme* 19. 10. hee puts it downe poſitiuely, that *the Statutes and Iudgements of the Lord are more to be deſired then gold, yea, then much fine gold, ſweeter alſo then the hony, and the hony-combe.* 72. 111. 127. 162. Pſal. 19. 8, 9, 10.

Thus it was with *Dauid*, and doubtleſſe thus it is with as many as haue the Spirit of David, euen with as many as haue the Spirit of Grace and Sanctification, and are truely regenerate: it is their ioy, and their delight is to know the Law of God, to meditate in it, and to practiſe the duties therein required, as iuſt occaſion is offered: and the reaſons and grounds of their delight are theſe,

Firſt, they are able to looke on the Law of God with a ſpirituall eye, and to ſee the beauty and excellency of it; euen therein to behold moſt abſolute holineſſe and righteouſneſſe ſet before them, yea, the very image of God Himſelfe, in reſpect of his perfect Iuſtice, manifeſted: and theſe things are moſt louely, and muſt needes affect and draw the hearts of Gods children to them.

Againe, ſecondly Gods children know, that howſoeuer the Morall Law is not the cauſe of eternall life, yet it is the rule of good life, and the way in which they are to walke that ſhall bee ſaued: and therefore they ioy and delight in the knowledge of it, and in meditating in it, and in the practice of the duties required in it, as iuſt occaſion is offered. Euery childe of God hath his meaſure of delight in theſe things, indeed ſome a greater, and ſome a leſſe meaſure, according to the meaſure of grace that is giuen them. *Note.*

Queſt. But haply here ſome may ſay, The Morall Law of God reueales ſinne, and it accuſeth and condemnes for ſinne: doe Gods children finde ſweetneſſe and pleaſure in it in that reſpect?

Anſw. I anſwere, Yes, they doe, in that the Law of God diſcouers to them euils and ſinnes, that they may ſee them, bee humbled for them, and ſeeke to God for mercy for the pardon of them, and that they may auoid and forſake euill and ſinne: euen in this reſpect Gods children ioy and delight in the Law of God, and find ſweetneſſe in it. And therefore *Dauid* ſaid, *Pſal.* 141.5. *Let the righteous ſmite me: for that is a benefit vnto mee, and let him reproue me, and it ſhall be as a precious Oyle that ſhall not breake mine head.*

Gods children loue the Law of God, becauſe it diſcouers ſinne to them, and they like thoſe meanes beſt, that are moſt powerfull and effectuall to that purpoſe. Thus it is with euery child of God, and with euery one that is truely regenerate in ſome meaſure.

Vſe 1. A ground of tryall, by which men may know whether they be the children of God or no.

Now then let this, for the vſe of it, ſerue as a ground of tryall to euery one of vs. By this, as one ſpeciall note, we may know whether we be Gods children, and truely regenerate or no. Doſt thou find that thou haſt a meaſure of true delight in the Law of God? Doſt thou take pleaſure in the knowledge of it, in meditating and muſing on it? Doſt thou find ſweetneſſe in the practice of the good duties therein required? Is it the ioy of thine heart to be exerciſed in the duties of pietie, in hearing the Word of God, in praying, in the duties of equitie, iuſtice, loue, and mercy towards men? Are theſe things as meate and drinke to thee? Doſt thou finde that thou canſt delight in theſe things, as at a Feaſt or Banquet? Doſt thou find ſweetneſſe in the Word of God, when thy ſinnes are thereby diſcouered and rebuked? And canſt thou reioyce vnfaynedly and bleſſe God for it, when any thing thou takeſt pleaſure in, is diſcouered to be a ſinne? And doſt thou

thou loue them that louingly admoniſh thee of a manifeſt ſinne? Is it thus with thee? Surely, that is an infallible euidence and teſtimony, that thou art truely regenerate, and haſt the Spirit of grace in thee, and that thou art a child of God?

But on the other ſide, If ſo be thou find that thou haſt no delight in the Law of God, thou careſt not for the knowledge of it, the meanes to come by the knowledge of it being offered, thou regardeſt not, and thou findeſt no ſweetneſſe in the practice of good duties, in hearing the Word, in Prayer, in receiuing the Sacraments, in ſanctifying the Sabbath, and other holy duties, or in duties of loue towards men. Are theſe things tedious and irkeſome to thee? and thou ſaieſt as the people did, *Amos* 8. 5. *Woen will the Sabbath be gone?* It is wearieſome to thee to performe holy duties, and thou performeſt them heauily and ſleepily. And when the Law and Word of God diſcouers thy ſinnes, thou art ſo farre from louing it, and delighting in it, as in that reſpect thou hateſt it, & couldſt wiſh there were no ſuch Law, yea, thou hateſt thoſe that louingly admoniſh thee of thy ſinnes, and iuſtly reproue thee for the ſame, as it is the manner of too many; Is it thus with thee? Deceiue not thy ſelfe, whoſoeuer thou art; thy caſe is not good, thou art yet in the dregs of nature, the Spirit of God hath not yet wrought on thee, and thou canſt not comfort thy ſelfe in this, that thou art a child of God. No, no: euery child of God hath ſome meaſure of true delight in the Law of God, in the knowledge of it, in meditating on it, and in the practice of good duties: and therefore hereby try thy ſelfe. Haply thou wilt ſay, Wicked men and hypocrites ſometimes delight in the Law and in the Word of God, *Mat.* 13. 20. Chriſt ſaith, *Temporaries*, ſuch as fall away in the time of tryall, *receiue the Word with ioy*: and it is ſaid of *Herod*, *Mar.* 6. 20. that *hee heard* IOHN *gladly, and did many things.*

Amos 8. 5.

Matth. 13. 20.

Quest. How then ſhall I know that my delight in the Law and Word of God, goes beyond the delight of an hypocrite, and is ſuch as will yeeld mee true comfort, and that I may gather thence that I am truely regenerate?

Answ. I anſwere thee, thou ſhalt know it by two things eſpecially.

1 First, if thou find thy delight to be impartiall, euen a delight in the vvhole Law and Word of God; whether the Word comfort, or teach, or exhort, or threaten, or reproue, yet ſtill thou findeſt ſweetneſſe in it. For though an hypocrite may delight in the Word of God promiſing mercy and good things, or teaching ſome things not ſo contrary to his humour, yet if either it diſcouer his priuy corruption, or rebuke him for the ſame, then hee likes it not: and therefore if it be ſo with thee, that whether the Word comfort, or threaten, or rebuke, yet ſtill it is ſweet and pleaſant to thee: therein thou goeſt beyond an hypocrite.

2 Againe, if thou find that thy delight in the Word of God is a vvorking delight, it workes in thee an holy care and endeuour, to conforme thy ſelfe to the will of God, reuealed in his holy and righteous Law, and that as well in thy inward thoughts and affections, as in thy outward actions; therein certainely it goes beyond the delight of an hypocrite: his delight may make him do ſome outvvard good things, and that is all; it neuer makes him ſtriue to ſubdue his reaſon, will, and affections, to the obedience of the Word of God.

By theſe two notes then trie thy ſelfe, and neuer reſt, til thou find that thou doſt delight in the whole Law and Word of God, vvhether it teach, comfort, or threaten, or rebuke, and that thy delight in the Word of God is a working delight, working in thee an holy care and endeuour, to conforme thy ſelfe to the holy will of God in all things, aſwell in thy thoughts and inward affections, as in thy outward actions: and thereupon thou maiſt conclude

clude to thy comfort, that thy delight in the Law and Word of God, goes beyond the delight of an hypocrite, and thence alſo thou maiſt conclude, that thou art truely regenerate, and haſt in thee the Spirit of grace and ſanctification.

Vſe 2. Gods children find vnſpeakeable comfort in the Word of the Goſpel.

Againe, is it ſo, that Gods children delight in the Law of God? Doe they finde ſweetneſſe in that that reueales ſinne, and doth accuſe and condemne for ſinne? Surely, much more doe they find ſweetneſſe and comfort in the Word of the Goſpell, that diſcouering to them the riches of Gods mercy in Chriſt, for the pardon of their ſinnes, vvithout queſtion their ioy and delight in that, in knowing it and beleeuing it, is vnſpeakeable and glorious. The vvorld commonly thinks that the life of a true beleeuing Chriſtian, is without ioy, an heauy, lumpiſh, and vncomfortable life, and that there is no mirth in them that truly feare God, they liue a life without delight. Alas, poore ſoules! they are deceiued that ſo thinke; Gods children find ſweetneſſe and comfort in the Lavv of God, humbling them and vvounding them for their ſins, and much more ſweetneſſe do they find in the ſweet promiſes of the Goſpell: yea, they find ſuch ſweetneſſe in them (being knowne, beleeued, and applyed to themſelues by a true faith) as they would not part withall for ten thouſand worlds: for thoſe binde vp their broken hearts & wounded ſoules, vvith heauenly comfort, and they vvorke in them peace of conſcience, which is a continuall feaſt, and they ſettle them in aſſurance of right to eternall life, happineſſe, and glorie in heauen, and doe giue them a taſte and a beginning of that ioy, eye hath not ſeene, eare hath not heard, nor the heart of man conceiued: and therefore thou art deceiued, that thinkſt they haue no delight, and liue a life without ioy.

In that the Apoſtle here ſaith, *Hee delighted in the Law of God, concerning the inner man*; Hence alſo vve gathered argument of his regeneration, that therefore the Apoſtle

was

was truly regenerate, because his delight was in the Law of God concerning the *inner man*. As first this, in that he delighted in the knowledge of the Law of God, and in obedience to it. Therefore he was a man truely regenerate, and againe in that here he speakes of his Inner man, thereby meaning his regenerate part, that therefore also he was a man truely regenerate.

Now against this argument obiections are brought: we haue heretofore propounded the obiection that lies against the first, and answered it, *Vers.* 16. and therefore I passe by that, and I will now only propound the obiection made against the second argument, and answere that, and then proceed.

Thus then some doe obiect; they say, *The Inner man*, doth not here signifie the regenerate part, but by *Inner man*, we are to vnderstand the mind, as standing in opposition to the body: and for this they bring 2 *Cor.* 4. 16. where the Apostle saith, Though our outward man perish, yet the inward man is renewed daily.

Quest. Meaning, say they, by *outward man*, the body: and by *inward man*, the minde: yea, say they, the Apostle so expounds himselfe, Verse. 25. of this Chapter: *Then I my selfe in my minde serue the Law of God, but in my flesh the law of sinne.* By his *minde*, vnderstanding the same that before he expressed, in saying *the Inner man*. Now the minde is found as well in vnregenerate persons, as in them that bee truely regenerate; and therefore it is no good argument to prooue the Apostle to bee regenerate, because he speakes of his *inner man*.

Answ. Now to this I answere: It is false: they say that by *inner man*, is here meant the minde; for the *inner man* is here opposed not to the body, but to the members, and to the flesh, by which the vnregenerate part is signified: and therefore it must needs be, that by the *inner man*, is here meant the regenerate part. And that this is no misconstruction of these words, that of the Apostle, *Ephes.* 3.16,17.

3.16,17. makes it cleere, where he saith, *That yee may bee strengthened by his Spirit in the Inner man: That Christ may dwell in your hearts by faith.* Shewing plainly, that by the *Inner man*, he meanes not only the mind, but the heart also, & the affections of it, & the regenerate part throughout. As for the Text alleaged, 2 *Cor.* 4. 16. they misvnderstand it, expounding the inward man to be the mind, and the outward man, the body.

The Text it selfe is against that Exposition, for the Apostle saith, The inward man is renued daily. Now renouation is not onely of the minde, but it is also of all other powers and faculties of the soule, yea of all the parts and members of the body, and hee saith againe, Though our outward man perish, or be corrupted; meaning, whatsoeuer in true beleeuers is by the Crosse and by afflictions weakened, and diminished, and purged out: and that is not onely the corruption of the body, but the corruption also of the soule, and that chiefly euen the sinfull lusts and desires of the heart, loue of the world, loue of pleasures, and carnall ioy and delight: and so that Text makes rather against them, then for them. And whereas they alleage the Apostles owne Exposition in the last Verse of this Chapter, if the words be rightly vnderstood, they make nothing to their purpose: for certainely the minde seruing God, is the part of man that is spirituall and truely regenerate: the mind being not regenerate, but in the naturall state and condition, it is defiled, *Tit.* 1. 15. *and cannot serue God.* And therefore when the Apostle saith, *I my selfe in my mind serue the Law of God*, he meanes, in his mind regenerate, and renued by grace: and the minde is put for the whole *Inner man*, and for his regenerate part throughout, and so it still remaines a true note of the Apostles regeneration, that hee here speakes of his *Inner man*, and it is a true note to others, that they also are truely regenerate, if they be able to speake it in truth, that they haue in them *an inner man*, or new man, and that

now

now they are ſo wrought on by the Spirit of grace, as that they find themſelues altered and changed throughout, that the image of God in ſome meaſure is ſet on all the powers of their ſoules, and on all the parts and members of their bodies, and that novv *they are new creatures in Ieſus Chriſt.* 2 *Cor.* 5. 17. That is a true note of their Regeneration: and let that ſerue for anſwere to the Obiection propounded.

Novv further, in that the Apoſtle here ſpeaking of his regenerate part, ſets it forth in theſe termes, and cals his regenerate part throughout both in ſoule and body, his *Inner man*, and that for the reaſon vvhich before I gaue, becauſe Regeneration is chiefly ſeated in the heart and mind, and in the inward powers & faculties of the ſoule: hence we may take vp this concluſion,

Doctr. 2. True regeneration is chiefely ſeated in the heart and mind of man.

That true Regeneration is chiefly ſeated in the heart and in the mind: a man or woman that would find true comfort in the worke of grace in themſelues, muſt find it vvorking and powerfull, eſpecially & principally in their hearts and minds, howſoeuer the worke of grace muſt be found in all the powers of the ſoule, yea, in all the parts and members of the body, yet it muſt be found chiefly in the heart & in the mind. And hence it is that the Apoſtle thus exhorts, *Rom.* 12. 2. *Be yee changed by the renewing of your wind.* And *Epheſ.* 4. 23. hee vſeth an exhortation to the ſame purpoſe, *Be renewed in the ſpirit of your minde,* 2 *Cor.* 7. 1. *That we may grow vp in full holineſſe in the feare of God* (ſaith the Apoſtle) *let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit.* As if he had ſaid, We cannot grow vp to full holineſſe or to ſound and true holineſſe, if wee bee not cleanſed from all filthineſſe both of the fleſh and ſpirit, and eſpecially of Spirit; for what is it for a man to cleanſe his hand, foote, eye, or tongue, or the like, and yet haue his mind polluted and filthy? Surely, that is with the Phariſe to make cleane the out-ſide of the cup and platter, when the in-ſide is full of rottennеſſe and

Rom 12.2. Epheſ.4.23.

2.Cor.7.1.

and corruption: and we know, it is but in vaine for a man to lop off the branches, or to cut downe the body of a tree that hee would haue grow no more, and yet leaue the root in the earth; for that will ſprout and grow vp againe: ſo it is to no purpoſe to cut off as it were ſome branches of ſinne, and leaue the root of it in the heart and in the minde; for that will at one time or other ſend forth other bitter and vnſauory fruit. Wee muſt therefore labour to ſtocke vp the root of ſinne, and to finde the worke of grace chiefly in our hearts and minds, if we would haue true comfort in the worke of grace in our ſelues: and the reaſons of it may be theſe.

Reaſon.

Firſt, as before the fall of man the minde of man retayned the chiefe part of the Image of God: ſo now being renued by grace, it hath in it the chiefeſt part of the Image of God reſtored and renued. 1

And againe, the heart and minde are the beginning of all good actions; and if the minde bee darke and ignorant, and the heart full of rebellion, there can be nothing but ſinne in all the powers of the ſoule, and in all the parts and members of the body: and therefore it muſt needs be, that if wee would finde true comfort in the worke of grace in our ſelues, wee muſt finde it working and powerfull, eſpecially and principally in our hearts and mindes. 2

Vſe.

Outward reformation alone, is no ground of true comfort.

And therefore for the vſe of this. Deceiue not thy ſelfe, whoſoeuer thou art, thinke not to finde true comfort to thine owne ſoule, onely becauſe thy outward man is in ſome meaſure reformed, and thy hands, eyes, and other outward parts of the body are reformed, and that in reſpect of thy outward carriage thou walkeſt vnblameably and without reproofe. Alas, this thou maiſt doe, and yet want the power of grace in thy heart and minde; yea, this thou maiſt doe, and yet be ignorant of God, and of the wayes of God, and be yet a man or woman of an vnreformed heart. We ſee it in common experience, that

that ſome that are groſly ignorant, yet walke vnblameably in reſpect of the world, they deale iuſtly and truly with euery one, yea, and they performe ſome outward duties of pietie and Religion; and an hypocrite, one that is rotten at the heart, and carries in him a heart full of wicked and noyſome luſts, of Pride, Enuy, Couetouſneſſe, and the like, may make a goodly ſhew, and may ſeeme to be religious, yea, hee may carry himſelfe ſo religiouſly in reſpect of his outward carriage, as that they that are truly religious, and conuerſe with him, cannot diſcerne him, but may be deceiued by him. Thus did *Iudas*, he carryed himſelfe ſo ſmoothly, as the reſt of the Apoſtles could not diſcerne him; no when Chriſt ſaid, One of them ſhould betray him, they could not preſently point at *Iudas*, and ſay hee was the man. No, no, doubtleſſe *Iudas* had behaued himſelfe as religiouſly in ſhew, as the beſt of them, yet was he a notable hypocrite, hee had a rotten heart within him, and a bitrer root of couetouſneſſe was in his heart: and therefore reſt not in this, whoſoeuer thou art, that thou art outwardly reformed; that will deceiue thee if thou reſt in it. If thou wouldeſt haue true comfort in the worke of grace in thy ſelfe, labour to finde it powerfull in thy heart and in thy minde principally, and to this purpoſe conſider, that if grace be not powerfull and working ſpecially in the heart, in time of tryall it will deceiue thee, and the Lord will at one time or other diſcouer thee and lay thee open to thy ſhame. And hence it is that many fall away from the profeſſion they haue made in former time, and returne with the dogge to his vomit, and the Sow to her tumbling in the myre, becauſe indeed they were neuer ſound at the root: grace was neuer powerfull in their hearts. Oh then, labour for this, and neuer reſt till thou finde it in thy ſelfe, euen grace working eſpecially in thine heart and minde, neuer reſt till thou finde thy minde truly enlightened, and thy hart truly reformed, and that thou makeſt conſcience of thy very

very thoughts, and that thine heart is vpright with God, though thou haue many failings: and that indeed will yeeld thee true comfort both in life and death.

One thing yet remaines to be noted: in that the Apoſtle here cals his regenerate part his *inner man*, and giues to it the title of a whole man, not a piece or part of a man; but as it were an entire and whole man. Hence wee are further taught,

Doctr.3. True Regeneration is entire, ſpreading it ſelf ouer the whole man.

That true Regeneration is entyre, it ſpreads it ſelfe ouer the whole man, euen ouer all the powers of the ſoule, and ouer all the parts and members of the body, and where ſanctifying grace is truly wrought, it is not found in one power or faculty of the ſoule, and not in another, but it is found in a proportionable meaſure in euery power or faculty of the ſoule, and in euery part and member of the bodie: for why? The Spirit of God neuer workes in any man or woman, but hee goes thorow-ſtitch with his worke, he workes throughout; if hee enlighten the minde with ſauing knowledge, he alſo works on the will, and on the affections in like proportion, and in all other faculties of the ſoule.

And hence it is, that regeneration is called a new creation, 2 *Cor.5.17. If any man be in Chriſt, let him be a new creature:* and a new birth, *Tit.* 3. 5. and therefore it muſt needes be entyre, and of the whole man: for doubtleſſe the Spirit of God brings not forth a monſtrous birth, all head and nothing elſe, but hee brings forth a perfect birth, I meane, perfect in reſpect of all the parts, and where hee ſanctifies, *hee ſanctifies throughout*, as the Apoſtle prayed, 1 *Theſ.* 5. 23. *in ſpirit, in ſoule, and in body.*

2 Cor. 5. 17. Tit. 3. 5.

Vſe. Illumination is not ſufficient to proue true Regeneration.

Let no man then deceiue himſelfe, let no man thinke he is truly regenerate, becauſe haply he is enlightened, and becauſe hee hath in him ſome knowledge of God and of good things, and is able to ſpeake of ſuch things, and yet notwithſtanding his heart is not reformed, but hee nouriſheth

nourisheth in his heart some corrupt lust, or some inordinate affection of pride, of enuie, of couetousnesse or the like: if any so thinke he deceiues himselfe.

Herod knew much, and did many good things: yet he was a meere carnall man, possessed with an inordinate loue of his Brothers wife. And therefore thinke not that the Spirit of God hath wrought in thee to thy Regeneration, vnlesse thou finde that hee hath wrought on thee throughout. If thou wouldest be sure that thou art truly regenerate, thou must finde a proportionable measure of grace in euery power and faculty of thy soule; thou must finde not onely thy minde enlightened with knowledge, but thine heart also in like proportion sanctified, and that now thou doest not onely know God as he hath reuealed himselfe in his word and workes, but dost also acknowledge him, and put thy confidence in him as a louing Father, and that now thou loueſt God, his Word, his Children, and dost truly feare God, and endeuour to please him in all things, leading a pure and vnblameable life, as becommeth a new creature: that will giue thee assurance, that thou art truly regenerate.

VERS. 23.

But I see another law in my members rebelling against the Law of my minde, and leading me captiue vnto the law of sinne, which is in my members.

THe Apostle hauing said in the Verse before, that he delighted in the Law of God, concerning the *Inner man*, and as he was renued by grace: here he makes knowne how it was with him, in respect of the remainder of sinne that still abode in him (namely) thus, that there was an enmitie betweene that remainder of sinne, and the grace of Regeneration that was in him. And first, he

he sets downe the measure of that enmity, as that sin remayning in him, resisted and rebelled against the grace that was wrought in him, it did violently resist it as a Rebell his Prince. And he amplifies that by his owne sense, feeling, and sight of it, that he saw it so to be; he saith, *I see another law in my members rebelling against the Law of my minde.* And then, secondly, hee makes knowne the issue and successe of that resistance and that rebelling of sinne, which was this, That it led him captiue to sinne, and brought him vnder the power of sinne, in the words following: *leading me captiue vnto the law of sinne, which is in my members.* Thus we haue the seuerall parts of this Verse, and the generall matter of it.

Now for the first part of this Verse in these words: *I see another law in my members, rebelling against the Law of my minde.* I will stand a while to cleare the words touching the sense and meaning of them: *But I see another law in my members.*

I see. The word signifieth, I behold, or looke on. The meaning is, I plainly see and perceiue, and I discerne *another law in my members.* The word (*Law*) is here put as before, *Vers.* 21. *Metaphorically*, to signifie the corruption of nature, and not that barely, but the power, and force, and strength of it, hauing in it the power and force of a Law, as it were ruling, gouerning and commanding. As if he had said, I see another power, euen the corruption of nature, which is as a Law that commandeth in my members. Some would haue the word (*members*) here to signifie only the parts and members of the body, but (as I take it) we are thereby to vnderstand the same the Apostle spake of before, *Verse* 18. vnder the word *flesh*, namely, the vnregenerate part throughout, both in the powers of the soule, and in the parts and members of the body. And the vnregenerate part is thus called *flesh, or members*, because when the corruption of nature breakes out, and brings foorth the effects and cursed fruits

Interpretation.

fruites of it, it is ſeene and perceiued rather in the outward parts and members of the body, then in the inward powers and faculties of the ſoule: and therefore the Apoſtle ſaid, *Rom. 6. 12,19. Let not ſinne raigne therefore in your mortall body, that yee ſhould obey it in the luſts thereof. Neither giue your members ſeruants to vnclranneſſe and to iniquitie, to commit iniquitie, but giue your members ſeruants vnto righteouſneſſe in holineſſe.*

Rom.6.12,19.

(*Rebelling.*) The word here rendred rebelling, is metaphoricall, it is borrowed and taken from ſuch as openly rebell againſt their lawfull Prince and Soueraigne, and take Weapons and beare Armes, and wage Warre againſt him, and ſtand at open defiance with him; and it ſignifieth not a weeke, or ſecret, or vnder-hand reſiſting, but as it were an open and a violent oppoſing, euen a ſtrong and powerfull withſtanding and ſtriuing againſt.

The Law of my mind. The word *Law* is here againe put by way of ſimilitude, for the power and force of grace in the minde; and by (*minde*) wee are to vnderſtand the minde regenerate and renewed by grace; and by a *Synechdoche*, that is put for the whole *Inner man*, and for the regenerate part throughout, both in ſoule and in bodie; becauſe here the minde is oppoſed to the members, or to the fleſh, by which the regenerate part is ſignified: and ſo by *the Law of the minde*, is here meant the power of grace, as a Law commanding in the regenerate part.

Thus then conceiue we the Apoſtles meaning, when hee ſaith, *But I ſee another law in my members, rebelling againſt the Law of my minde*, as if he had ſaid,

But I plainely ſee, and well perceiue, and I diſcerne another power and force, I meane, the corruption of my nature, that ſtill in part abides in me, which is as a Law that commands in that part of me that is vnregenerate; I ſee, and I diſcerne, that mightily, violently, and ſtrongly oppoſing, and ſtriuing againſt the power of grace, that is in my whole Inner man, euen the power of grace, which is as a Law that commands

to

to the contrary in that part of mee that is truely regenerate.

Now firſt, in that the Apoſtle hauing ſaid in the Verſe before, that he delighted in the Law of God concerning the *Inner man*, hee preſently ſubioynes to it in this Verſe, *but I ſee another law in my members, rebelling againſt the Law of my minde.* As if he had ſaid, But I ſee there is reſiſtance, there is oppoſition made againſt that delight of mine, by the remainder of ſinne ſtill abiding in mee. Hence note we in a word the point was ſtood on before,

Doctr. 1. The delight that Gods children find in good things, is many times croſſed and hindered.

That Gods children haue their delight they take in the Word of God, and in good things, many times croſſed and hindred, & beſides outward things, as the world and wicked men, and the like oppoſing them, in reſpect of their loue and liking of good things, and their delight in them, they haue the remainder of ſinne ſtill abiding in them, to croſſe them, and to oppoſe againſt them: and when they finde ſweetneſſe and delight in good things, their owne corruption is ready to quaſh and quell that delight of theirs: becauſe indeed (as heretofore I haue ſhewed) corruption of nature ſtill abiding in them, is ſtirring and working, and one worke of it is to defile and repreſſe the good motions of the minde, and the worke of grace that is in them.

And hence it is, that no ſooner doth a child of God find delight in good things, but his owne corruption makes reſiſtance and oppoſition againſt that delight of his, and ſeekes to hinder it, & to ſhake it out of his heart. And therefore know this, whoſoeuer thou art, that thou canſt not looke alwayes to finde the like meaſure of delight in good things; thy delight in good things will be ſometimes greater, and ſometimes leſſe, for why? thine owne corruption makes reſiſtance, and ſtands in oppoſition againſt that delight of thine, and thou ſhalt finde it will ſometimes hinder it, and weaken it, and leſſen it in the meaſure: and therefore when thou findeſt in thee

any measure of delight in good things, make much of it, cherish it, and labour to keepe it in thy heart, and to that purpose doe these two things:

The least measure of delight in good things is to be cherished, how.

Firſt, esteeme of good things according to the worth and excellency of them, as *Iob* did, *Iob* 23.12. *I haue esteemed the words of his mouth, more then mine appointed food.*

Secondly, establish thy delight by counsell, as it is *Pro.* 20 18. I meane, by taking counsell with God: goe to the Lord by prayer, be earnest and instant with him to helpe and assist thee by his grace, that thou maist continue delighting in good things.

And if thou doe these two things, doubtlesse thou shalt be able to keepe thine heart in some good measure, delighting in good things, yea, thou shalt finde thy delight in those things much increased.

Obserue wee in the next place, that the Apostle doth not barely affirme this, that there was a law in his members rebelling against the Law of his minde, but hee affirmes it is a thing seene and discerned, and plainely perceiued by him. *I see* (saith he) *another law in my members rebelling against the Law of my minde*: I plainely see it, and I well perceiue it. Hence then take we notice of a speciall qualification of Gods children, and the point hence is this,

Doctr. 2. Gods children are well acquainted with the rebellion of their owne hearts.

That thus it is with Gods children, and with as many as be truely regenerate, that they are well acquainted with the rebellion of their owne hearts; Gods children see, and well perceiue the strong working of their owne corruption still in part abiding in them, how violently and mightily it opposeth and striueth against the power of grace that is in them, they are not ignorant of it, but they see and discerne how farre sinne spreads it selfe in their nature, and the great might and force it hath in them. And hence it is, that the people of God, and the children of God, many times complaine of the rebellion of their owne hearts, and of the vilenesse of their corrupt nature;

nature; which they would neuer doe, if they had not a liuely sense and feeling of it, and if they did not cleerely see it, and discerne it. *Isai.* 63. 17. The Propher, in the behalfe of the people, complaines of blindnesse of minde and heardnesse of heart; *O Lord* (saith he) *why hast thou made vs to erre from thy wayes, and hardned our heart from thy feare?* And *Isai.* 64. 6. *We haue all beene as an vncleane thing, and all our righteousnesse is as filthy cloutes.* And *Psal.* 51. 10. *Dauid* cries out, *Create in me a cleane heart, O God, and renew a right Spirit within me.* Which hee would not haue done, but that he saw and discerned in him an vncleane heart, and a crooked spirit. And thus indeed it is with all Gods children, they are well acquainted with the rebellion of their owne hearts, they plainely see, and perceiue, and feele the strong working of sinne in themselues, and they discerne the violent opposition that it makes against that grace that is in them; Gods children plainely see vnbeliefe and doubting opposing their faith; ignorance and erronious conceits standing vp against their sound knowledge; hardnesse, and dulnesse, & deadnesse of Spirit, standing against their delight and cheerefulnesse in good things and the like: And the reason of it is this,

Reason. They haue the life of grace in them, they are quickned by the Spirit of grace, and they are liuing in respect of the grace that is in them: and, as the wise man saith, *They haue their eyes in their head,* and they haue their spirituall senses about them, and they are apprehensiue, and sensible of that opposition that is made against that life and power of grace that is in them; and so they plainely see, and perceiue, and feele the strong working of sinne in themselues, and they are well acquainted with the rebellion of their owne hearts.

Vse 1. Now then this for the Vse: First, it makes knowne a manifest difference between the regenerate and the vnregenerate. The regenerate, they are well acquainted with

A difference betweene the Regenerate and vnregenerate discouered.

the rebellion of their owne hearts; but (alas) it is farre otherwise with the vnregenerate, they haue no manner of sight, nor sense, nor feeling of the power and strong working of sinne in themselues; they haue many sinfull lusts ruling and raigning in them, and they see them not, much lesse doe they trouble them: you shall neuer heare a carnall Gospeller, a carnall professor of the Gospell, complaining of his vnbeliefe, of his hardnesse of heart, of his deadnes and dulnesse in hearing the Word of God, in praying, or the like; he hath no sight of these things, he perceiues them not: no, he perceiues not the temptations of Sathan; the grosse temptations of Sathan layde against him, neuer trouble him; which indeed is a plaine euidence that *the strong man armed holds possession of him*, Luke 11.21. And know it, whosoeuer thou art, if thou be ignorant, blind, and vnfeeling, in respect of the power of the sinfull lusts that are in thee, it is the more probable thou art still in thy naturall blindnesse, and that thou art not an haires-bread beyond an vnregenerate person.

Luke 11. 21.

Vse 2. Comfort for such as are well acquainted with the rebellion of their owne hearts.

Againe, is it so, that Gods children are well acquainted with the rebellion of their owne hearts? is it so with them, that they plainely see, and well perceiue and feele the strong working of sinne in themselues, and how it opposeth the power of grace that is in them? Then here is comfort for thee, whosoeuer thou art that hast a sight of thine owne inward rebellion, and dost plainely see and discerne the strong working of sinne, opposing against that power of grace that is in thee.

Dost thou see vnbeliefe & doubting opposing against thy faith, dulnesse and deadnes of heart standing against thy delight and cheerefulnesse in good things, and crossing and hindering thee in the performance of good duties? Comfort thy selfe, it is no otherwise with thee then with the deerest of Gods children, yea, this is a plaine euidence that thou art a child of God, and truely regene-

Note. "rate; for certainely corruption neuer sees corruption,

"but

"but grace onely sees it. And that thou hast a true feeling of thine owne inward rebellion, it is from the life of grace, and from the Spirit of grace; and as one saith well, If thou feele the hardnesse of thine owne heart, it is so much comfort to thee, as it is a testimonie that thine heart is not altogether hardened: and therefore be not discouraged because thou feest the inward rebellion of thine owne heart, and because thou feelest a strong opposition against that grace that is in thee. If thou see and feele these things with griefe, and desirest to bee freed from them, and to be better: and being wearied and tyred with sinne, desirest to please God in a simple obedience of faith, comfort thy selfe; that seales vp to thee, that thou art a childe of God: thinke on that to thy comfort.

The next thing that comes to be obserued is this; the Apostle (as here we see) speaking of the remainder of sinne that still abode in him, and rebelling against the power of grace that was in him, hee expresseth his mind vnder the word [*Law*;] *I see* (saith he) *another law in my members, rebelling against the Law of my minde.* Hee compares the remainder of sinne that was in him, to a law ruling, gouerning and commanding. Hence we are giuen to vnderstand thus much,

Doctr.3. The corruption of nature hath great force in Gods children, in their vnregenerate part.

That the corruption of nature doth not only remaine in Gods children in part, so long as they liue in this world, but it hath also great force in them; it is as a Law that rules, and gouernes, and commands in that part of them that is yet vnregenerate, and so farre foorth as Gods children be vnregenerate, the remainder of sinne doth exercise a kinde of authority in all the powers of their soules, and in all the parts and members of their bodyes, and it is as a Law that commands and requires obedience to be giuen vnto it; the corruption of nature remaining in Gods children, is no weake and feeble thing, but it is a thing that is strong and powerfull in the best

beſt of them, in their vnregenerate part. And hence it is, that the corruption of nature that abides in true beleeuers, and in ſuch as are truely regenerate, is ſtill called *The old man*, as *Epheſ.*4.23. *Put off the old man*, ſaith the Apoſtle, ſpeaking to the Saints. Euen in Gods children it hath the name and title of the *old man*, it is in them as an old man, it is no tender weakling, but it is tough, and ſtrong, and as it were a man growne in yeeres, and it carries with it ſome authoritie, and power, and command in their vnregenerate part.

And hence likewiſe it was, that the Apoſtle ſpeaking to the Romanes, of whom he was perſwaded that they were dead to ſinne, and quickned by grace to newneſſe of life, *Rom.*6.12. hee vſeth this diſſwaſion or dehortation, *Let not ſinne raigne in your mortall bodies, that yee ſhould obey it in the luſts thereof.* As if hee had ſaid, I know, and perſwade my ſelfe, that you are truely regenerate, but yet I know withall, that ſinne in part ſtill abides in you, yea, it is not onely in you, but it is ſtrong and powerfull in you, ſo farre foorth as you are yet vnregenerate, and it will ſtill looke to rule, and raigne, and command in you as in former times; and therefore it concernes you to looke to it: let not ſinne rule and raigne in you, that yee ſhould obey in the luſts thereof. And to theſe, many other teſtimonies may be added, confirming this truth: That the corruption of nature doth not only remaine in Gods children in part, whileſt they liue in this world, but it is as a Law that rules and gouernes, and commands in the beſt of them, in their vnregenerate part, and ſo farre forth as they be vnregenerate: yea, doubtleſſe, Gods children finde it ſo in their owne experience, that the corruption of nature that ſtill abides in them in part, ſometimes commands in their vnderſtanding, ſometimes in their will and affections, ſometimes in the parts and members of their bodies, yea, ſometimes they are ouercarried by it to ſome foule ſinne.

Rom 6.12.

Now

Now the reaſon and ground of it is this: In their vnregenerate part, and ſo farre foorth as they be vnregenerate, there is nothing to withſtand the power and force of their naturall corruption, the vnregenerate part hath no grace in it to withſtand that corruption, but it remaines in the naturall force and ſtrength of it, and therefore it muſt needes bee ſtrong and powerfull, and as a law ruling and commanding in the vnregenerate part.

Reaſon

And this being a truth; firſt, it ſerues further to confirme that which heretofore I haue made knowne, and will now only remember in a word, namely this, that the beſt actions of the regenerate are imperfectly good, and they come ſhort of that perfection that ought to be in them: for why? The moſt holy and moſt regenerate that liue in the world, are throughout in part vnregenerate, and ſo farre forth as they be vnregenerate, the corruption of their owne hearts hath the command of them, it rules, and gouernes, and commands as a Law in that part of them that is yet vnregenerate, and that being throughout, it cannot poſſibly be that their beſt workes ſhould be perfect.

Vſe 1. The beſt actions of the Regenerate are imperfectly good.

Againe, is it ſo, that the corruption of nature doth not onely remaine in Gods children in part, ſo long as they liue in this world, but it is alſo as a Law ruling, and gouerning, & commanding in their vnregenerate part, and ſo farre foorth as they bee vnregenerate? Is it thus with Gods children, and ſuch as are truely regenerate? How then, I beſeech you, is it with vnregenerate perſons, and with them that are yet in their naturall ſtate? Surely it moſt needes bee, that the corruption of nature, as a law, rules, and gouernes, and commands in them altogether; in them there is no dramme of ſanctifying grace, there is nothing but fleſh in them, and therefore they are wholly and throughout ruled, and gouerned, and commanded by the corruption of their owne hearts; and that is a miſerable condition: yet ſo it is with euery vnregenerate perſon,

Vſe 2. The corruption of nature rules and commands in vnregenerate perſons altogether and throwout.

perſon, his owne corruption hath the whole command of him and his owne luſts are as lawes vnto him, and the holy Ghoſt makes it knowne ſo to be in the Booke of God. We read *Iob* 21.14. *Iob* brings in the wicked, ſaying thus to God, *Depart from vs: wee deſire not the knowledge of thy wayes.* And *Ierem.* 6. 16. the Prophet brings in the Lord, ſaying thus to his people, *Stand in the wayes and behold, and aske for the old way, which is the good way, and walke therein, and yee ſhall finde reſt for your ſoules.* And he preſently ſubioynes the anſwere of the people, *We will not walke therein.* Now we may not thinke, that they were ſo forlorne, and ſo ſhameleſſe, as that they durſt thus ſpeake with their mouthes; but the meaning is, that thus they ſpake in their hearts, and their affections ſpoke thus, in that they purpoſed with themſelues to caſt off the yoke of the Lord, and to liue after their owne luſts. And doe not we finde it in wofull experience, that many caſt off the Word of God, and the wayes of God, and they will not be guided by the will of God made knowne vnto them? Yea, ſome ſticke not to ſpeake it, that they will follow their owne wayes, and will doe what ſeemes good to themſelues, ſay the Preachers what they will or can to the contrary. And what is this but a plaine euidence, that their own corruption hath the whole command of them, and that their owne luſts are as lawes to them, and haue the command of them altogether? and that is a fearefull condition.

And take notice of it, whoſoeuer thou art, that art yet in thy naturall ſtate & condition; Haſt thou no euidence of ſanctifying grace in thy heart? Doſt thou not finde and feele the power and the worke of the Spirit in thy ſoule in any meaſure? Surely, then this is thy caſe, then thine own corruption hath the whole command of thee, and the luſts of thine owne heart are as lawes to thee, and they rule thee, and they command thee, and thou art at their becke and command, and a ſlaue to them; and that

that is a miserable bondage: and if thou tender the good of thy soule, hasten out of it with all possible speed.

Now further obserue we, that the Apostle saith, that remainder of sinne that dwelt in him, was as a Law commanding in his members: *I see another Law in my members:* meaning, as I shewed, his vnregenerate part throughout, which is expressed vnder the word *(members,)* because when the corruption of nature breakes out, and brings foorth the fruits of it, it is rather seene in the parts and members of the body, then in the powers and faculties of the soule. The point hence is this:

Doctr.4. The corruption of nature is discerned, especially by the fruits of it, breaking out by the parts and members of the body.

That the corruption of nature is especially seene and perceiued by the fruits of it, breaking out by the parts and members of the body, howsoeuer the corruption of nature be strong and powerfull in the powers and faculties of the soule, & haue a most strong working in them: and there is neuer any corrupt nature in the body, but there hath beene first a corrupt motion and sinfull affection in the soule, yet it shewes it selfe as a Law, ruling and commanding most euidently and most apparantly, in and by the sinfull actions of the body: and by the cursed fruits of it that are brought forth in and by the parts and members of the bodie: and hence it was that the Apostle, *Rom.*3.9. hauing said that all both Iewes and Gentiles were vnder sinne, and that sinne had power ouer them, and was as a law ruling and commanding in them, and being to proue that, and to make that manifest, hee speakes of the power and working of sinne, and of the fruits of it in the seuerall parts and members of their bodies, *Vers.*13.14,15. *Their throat* (saith he) *is an open sepulchre, they haue vsed their tongues to deceite, the poyson of Aspes is vnder their lippes, whose mouth is full of cursing and bitternesse. Their feet are swift to shed bloud:* *Iam.*3.6. The Apostle saith, *The euill tongue is a world of wickednesse.* And *Vers.*8. *It is full of deadly poyson.* The great wickednesse and poyson of the heart breakes foorth, and is apparant to

Rom.3.9.

Ver.13.14,15.

Iam.3.6.

8.

to bee seene in that part and member of the body. And hence, doubtlesse, it was, that the Saints in former times laboured to keepe the corruption of their hearts from breaking out by the parts and members of their bodies, and to that purpose they made couenants with their eies, and tongues, and mouthes, and lips, as *Iob* 31.1. *I made a couenant with mine eyes; why then should I thinke on a maid?* *Psal.*39.1. *I thought* (saith DAVID) *I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.* *Psal.*119.37. *Dauid* prayes, *Turne away mine eyes from regarding vanitie*, and *Psal.*141.3. *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.* Thus did this Holy man pray, and thus did he & others make couenants with the parts and members of their bodies, because they knew well, that the corruption of their hearts is especially seene and perceiued by the fruits of it, breaking out by the parts and members of the body. And the reasons of it are these:

Reasons. 1 First, because the corruption of nature breaking out by the parts & members of the body, it appeares plainely to be powerfull in the whole man, and that it rules and commands not onely within in the heart, but without also, and hath rule of the whole man.

2 And secondly, because when the corruption of nature breakes out by the parts and members of the body, it is either by sinfull words or deeds, which are more sensible then inward euill motions and lusts, and euill thoughts of the heart.

And therefore, on these grounds we may set this down as a certaine truth, that the corruption of nature is especially seene and perceiued by the fruits of it, breaking out by the parts and members of the body, and it shewes it selfe as a Law ruling and commanding, most euidently and most apparantly in and by the sinfull actions of the body.

Now

Now then this being a truth, it serues to teach vs, that we may safely iudge sinne to be strong and powerful, and to be ruling and commanding in that man or woman, in whom wee see it to breake out in the fruits of it, by the parts and members of the body: *such as declare their sins, as Sodome, and hide them not*, as the Prophet speakes, *Isai.* 3.9. A man may see it, and euen reade it in their faces. Certainely in them sinne rules, and commands as a Law, and one may safely so iudge. We haue good euidence for it: Common Drunkards and common Swearers, & such as vtter out whatsoeuer the malice, the pride, or lust of their hearts can suggest, and proud persons, such as set out the vanity and pride of their hearts in their shagge-haire, fore-tops, and garish attire, and the like, they thinke they are hardly dealt withall, and there is wrong done them when they are thought to be wicked & prophane: but indeed there is good euidence for it, and wee may safely so iudge of them, it is euident and apparant that sinne rules and commands in them as a Law, in that it breakes out in the fruits of it by the parts and members of the body.

Vse 1. We may safely iudge sinne to be strong and powerfull in whomsoeuer it breakes out in the fruits of it, by the parts and members of the body.

Yea but, saith the proud person, there is sometimes a prouder heart vnder a sober habit, then there is vnder that you call garish.

Obiect.

It may be so, yet that is but a meere coniecture, that is vnknowne to thee, and thou so iudging, thou art vncharitable in thy censure: but if a man looke on thee that art garish in thy apparell, he needs not goe by gesse, but hee may certainely say, sinne rules and commands as a Law in thy hart: and so thou that hast no rule of thy tongue, but thy mouth runnes ouer and powres out Swearing, Cursing, Rayling, and such like: A man may certainely say it, and not erre in so saying, that sinne rules and commands in thee as a Law. And therefore thinke it not a small matter, as many doe, to follow the fashion of the world, to be idle in thy speech, to sweare by Faith and Troth. What, say,

Answ.

say some, are these so great matters? Yea, they are so great, as they shew plainely thou hast no grace in thy heart, but that the Deuill sits in thy heart, and that sinne hath the chiefe rule and command of thy whole man, and a man may so iudge of thee.

Vse 2. We must not onely watch ouer our hearts, but also ouer the parts and members of our bodies,

Againe, is it so, that the corruption of nature is especially seene & perceiued by the fruits of it, breaking out by the parts and members of the body? Surely, then wee must not onely watch ouer our hearts, though ouer them chiefly, but we must also set a watch ouer euery part and member of our bodies, and not suffer our eyes to wander after vanity, nor our tongues to roue and run at random, and to vtter forth whatsoeuer the lusts of our hearts can suggest. *Iam.1.26.* saith the Apostle, *If a man seemeth religious, and refrayneth not his tongue, but deceiueth his owne heart, that man deceiueth himselfe, his religion is but vaine.* And on the contrary, if wee narrowly watch ouer the parts and members of our bodies, and suffer not sinne to breake out by any part or member of our bodies, in the common practice of any knowne sinne, this will bee the comfort of it, that sinne doth not rule and command our whole man.

In the next place comes to be considered, the measure of opposition and resistance, that the remainder of sinne made against that power of grace that was in the Apostle, vnder the word (*Rebelling.*) *I see another Law in my members, rebelling against the Law of my mind:* that is, as I shewed, not weakely, or secretly, or vnder-hand resisting, but as it were openly and violently opposing and striuing against the Law of my mind. The point hence offered, is this,

Doctr.5. The remaynder of sinne in Gods children makes a strong and violent opposition against the power of grace, that is in them.

That the corruption of nature, that still in part abides in Gods children, is as a Rebell against that power of grace that is in them, and as a Rebell it doth violently and strongly oppose and striue against it. The corruption of nature that remaines in Gods children, makes not a weake

weake and feeble reſiſtance, againſt the power of grace that is in them, but it makes a mighty, ſtrong and violent oppoſition againſt it, yea, it ſtriues vtterly to extinguiſh grace, to roote it out, and to deſtroy it, it fareth with the remainder of ſinne, and with the luſts that ariſe thence, as it doth with one that riſeth vp in rebellion againſt his naturall and lawfull Prince, and takes vp armes againſt him, vnder pretence of title to the Crowne and Kingdome, as *Abſalom* did againſt his father *Dauid*, 2 *Sam.* 15. Such an one will not contem himſelfe onely with this, to thruſt his Prince out of his Kingdome, and to put him from his gouernment, and to ouerthrow his Lawes, that he may ſet vp his owne, but he will ſeeke to depriue him of his life alſo. So is it with the remainder of ſinne that ſtill abides in Gods children, and with their rebellious luſts, they ſeeke not onely as it were to depoſe grace, and to keep it vnder from ruling and raigning, but euen to take away the life of it, and vtterly to roote it out, and they doe violently and ſtrongly oppoſe againſt it. And this is that which the Apoſtle *Peter* intends and meanes, when he ſaith, 1 *Pet.* 2. 11. that *fleſhly luſts fight againſt the ſoule. Dearely beloued* (ſaith he) *I beſeech you as ſtrangers and pilgrims, abſtaine from fleſhly luſts which fight againſt the ſoule.* As if he had ſaid, which oppoſe againſt that grace and goodneſſe that is in the ſoule, and againſt the ſaluation and eternall good of the ſoule, euen to ſtrip it of all grace, that it may periſh by ſinne; as Souldiers and enemies vſe to do, whoſe end and purpoſe in fighting, is to ſpoyle and kill.

2 Sam.15.

1 Pet.2.11.

And to this purpoſe alſo ſpeakes the Apoſtle, *Iam.* 4. 1. ſaith he, *Whence are warres and contentions among you? Are they not hence, euen of your luſts that fight in your members?* that is, from thoſe vile luſts that warre and fight in the powers of your ſoules, and in the parts and members of your bodies, and as Rebels doe oppoſe and ſtriue againſt that grace that is in you. And hence it is, that the Apoſtle com-

Iam.4.1.

compares himſelfe and other Apoſtles and Miniſters of the Goſpell, to Souldiers fighting againſt ſinne and Satan, and ſaith, 2 *Cor.* 10. 4. That *the weapons of their warfare were not carnall, but mighty through God to caſt downe holds:* that is, the holds of ſinne and Satan. He compares ſinne and Satan to enemies entrenched, and lying within ſtrong Towres, wals and holds, and ſo mightily oppoſing againſt grace and goodneſſe; and hee ſubioynes Verſe 5. *Caſting downe the imaginations, and every high thing that is exalted againſt the knowledge of God, and bringing into captivity every thought, euen every rebellious thought, to the obedience of Chriſt.* Alluding, no doubt, to that, *Ierem.* 1. 10. Where the Lord ſaith to the Prophet, *Behold, this day I ſet thee ouer the Nations, and ouer the Kingdomes, to plucke vp, and to roote out, and to deſtroy, and throw downe, to build, and to plant.* Wee ſee then this made cleere by euidence of Scripture, that the corruption of nature that ſtill in part abides in Gods children, is as a Rebell againſt the power of grace that is in them, and as a Rebell doth violently oppoſe and ſtriue againſt it. And the reaſon of it, is this,

2 Cor. 10. 4.

5.

Ierem. 1. 10.

Reaſon. Grace and corruption are mingled together throughout, in euery power and facultie of the ſoule of that perſon that is truely regenerate, as light and darkeneſſe are mingled together in the dawning of the day, and as heat and cold are mingled together in luke-warme water. We know that luke-warme water is not in one part hot, and in another part of it cold, but it is hot in part, and cold in part throughout: and ſuch a mixture is there of grace and corruption in them that are truly regenerate, and withall there is a flat contrariety betweene grace and corruption, and they are as contrary one to the other, as light and darkeneſſe, and as fire and water; and therefore it muſt needs be, that the corruption of nature, that ſtill in part abides in Gods children, doth as a Rebell, violently and ſtrongly oppoſe & ſtriue againſt the power of grace that

that is in them, and it makes not a weake and feeble reſiſtance, but a mighty, ſtrong, and violent oppoſition againſt it, and the luſts that ariſe thence, doe mightily warre and rebell againſt the working, and the fruits of grace, as vnbeliefe againſt faith, ignorance againſt knowledge, deſpaire againſt hope, hypocriſie againſt ſingleneſſe of heart, pride againſt humility, and ſo in other particulars.

Vſe 1. Gods children muſt ſet themſelues againſt the rebellion of their hearts, and ſeeke to ſubdue the rebellious luſts of their hearts.

Now this being a truth, for vſe, it ſerues as a ground of admonition to all Gods children: hereupon they are to be warned and to be ſtirred vp to ſet themſelues againſt the rebellion of their hearts, and the ſinful luſts that ariſe from their corruption, as againſt ſo many dangerous Rebels, yea, this muſt teach Gods children alwayes to ſtand on their gard, and to be watchfull, for it is certaine, that a child of God is no longer ſafe then while hee is watchfull. Will a King be ſecure and careleſſe, hauing many ſtrong Rebels vp in armes againſt him in his owne Kingdome, ſeeking to pull the Crowne from his head? Surely no: If he tender his owne ſafety, hee will not, but hee will with all poſſible ſpeed ſeek to ſubdue them, and to bring them downe, yea to take away their heads.

Thus muſt Gods children deale with the rebellious luſts of their owne hearts: Doſt thou find in thee the luſt of Pride, of Enuy, of Couetouſneſſe, of Vncleanneſſe, or any other ſinfull luſt riſing vp and rebelling againſt that power of grace that is in thee? Oh ſeeke and labour to ſubdue it, yea, to kill it, and to take away the life of it, and that with all poſſible ſpeed; ſuffer it not to harbour and to reſt in thee, in hope hereafter to deale with it, and to ouercome it. No, no: the longer thou doſt ſuffer it, the ſtronger it will be, and the more hard to ouer-maſter, yea it is a iudgement of God on thee, if thou ſuffer a knowne luſt in thine heart, and vſe not meanes to ſubdue it, and to mortifie & to kill it: therefore betimes grapple with it, and ſeeke to ſubdue it, and to take away

How the rebellious lusts of the heart are to be subdued.

the life of it. Haply thou wilt say, How is it to be done? How shall I subdue the Pride, the Enuie, the Couetousnesse, and Vncleannesse of mine owne heart? I answere. To that purpose thou must doe three things:

1 First, apply to thy selfe Christ crucified, and rest not, til thou art able to say that thou art crucified with Christ as the Apostle saith, *Gal.2.19.*

2 Secondly, seriously apply the Word of God, and especially the commandements and threatnings of God that are directly against thy lusts, to the seuerall lusts of thine owne heart: for the Word of God is the sword of the Spirit to cut downe sinne and corruption, *Ephes.6.17.*

3 Thirdly, be carefull to auoid all occasions and meanes that may stirre vp the sinfull motions and rebellious lusts of thy heart.

These things must thou doe, if thou wouldest subdue the rebellion of thine owne heart, and the sinfull lusts of it: and be thou carefull to vse these meanes, and euer remember this, that thou hast a Rebell in thine owne bosome, the corruption of thine owne heart, and the sinfull lusts that are in thine heart, are as dangerous Rebels, they fight strongly against that grace that is in thy soule, yea, against the eternall good and saluation of thy soule, yea, they seeke to strip it of all grace, that it may perish by sinne. Therefore stand on thy gard, and betimes set thy selfe against them, and labour by all good meanes to subdue them, and to mortifie them, and to take away the life of them; that is the dutie of euery Child of God.

Vse 2. Comfort to such as are euer complaining of the rebellion of their owne hearts.

Againe, for a second vse; Is it so, that the corruption of nature, that still in part abides in Gods children, is as a Rebell against that power of grace that is in them, and as a Rebell, doth violently oppose against it? Then here is matter of comfort for thee whosoeuer thou art, that art euer complaining of the rebellion of thine owne heart. Oh, say some, I find the rebellion of my heart to be great and strong, I haue much adoe with mine owne heart,

heart, and I can hardly ſtand againſt the rebellious luſts of it. Is it thus with thee? Surely, then thy caſe is no other then the caſe of the holy Apoſtle, he ſaw *a Law in his members, rebelling againſt the Law of his minde.* And thus it is with the beſt of Gods children: yea comfort thy ſelfe in this, that the corruption of thy heart, and the ſinfull luſts of it, are as Rebels, oppoſing againſt the power of grace that is in thee: for being as Rebels, they ſhall be dealt with as Rebels; they ſhall neuer proſper: doubtleſſe, God curſeth Rebels, and ſets himſelfe againſt them. A Rebell againſt his naturall Prince, whom doth he riſe vp againſt? Surely, not only againſt his Prince, but againſt God alſo, in whoſe roome that Prince ſtanderh; and the Lord will not ſuffer ſuch an one to proſper, but hee will cut him ſhort. And much more will the Lord cut ſhort the rebellion of thy heart, thou being a child of God, and he wil not ſuffer that to proſper. The corruption of thine heart, & the ſinfull luſts of it, are as Rebels: and againſt whom do they rebell and ſet themſelues? Surely, in ſpeciall manner againſt God himſelf, againſt Chriſt, againſt his Crowne and Dignity, and againſt the grace of his holy Spirit. Therefore certainly the Lord will not ſuffer them to proſper, but in the end he will ouerturne them and bring them to naught. *Note.*

The corruption of thy heart that ſtill in part abides in thee, and the ſinfull luſts of it, may for a time moleſt and trouble thee, oppoſing againſt that grace that is in thee: yet know this to thy comfort, they ſhall neuer wholly vanquiſh and ouercome that grace. No, no; they vexe and trouble thee vniuſtly, and as Rebels they oppoſe againſt that grace that is in thee, and they ſhall bee ſure to bee put to the worſt in the end. Satan fought againſt Chriſt, but he tooke the foyle: and ſo ſinne, that fights againſt the grace of Chriſt in his members, ſhall bee foyled in the end, and that grace of Chriſt and power of his Spirit ſhall at length wholly ouercome it, and vtterly deſtroy it.

it. Let that be thy comfort, and thinke on it to thy comfort.

Now here a queſtion is to bee anſwered, occaſioned from this that the Apoſtle ſaith, hee ſaw *another law in his members, rebelling againſt the law of his minde.* I will briefly propound and anſwere it. The queſtion is this:

Queſt. Whether the Child of God may ſinne of Rebellion, or ſinne rebelliouſly or no? This queſtion ſome mooue.

Anſw. And to this I anſwere, That doubtleſſe a child of God may ſinne of Rebellion, or may ſinne rebelliouſly in part, not wholly, as the wicked doe, and as *Saul* did, to whom *Samuel* ſaid, 1 *Sam.* 15. 23. *Rebellion is as the ſinne of Witchcraft*, and trangreſſion is wickedneſſe and Idolatrie. Gods children cannot ſo ſinne of Rebellion, and in that degree rebelliouſly, but in part they may, and there is ground for it from this Text; for there is in the beſt of Gods Children that liue on the face of the earth, *the law of their members rebelling againſt the Law of their minde, and leading them captiue vnto the Law of ſinne, which is in their members*; there is rebellion in their corrupt fleſh throughout in part, in their minds, willes and affections, and that ouer-carries them ſometimes to the doing of euill, yea as the Apoſtle addes, *it leades them captiue to the Law of ſinne*, yea, to the doing of ſome foule euill, as we reade of *Danid*, *Peter*, and others. And ſuch as the proper cauſe is, ſuch muſt needs be the effect: and therefore the proper cauſe of that euill that is done by them, being the inward rebellion of their mindes, wils and affections, the euill that is done by them, comming from thence, eſpecially being a foule euill, it muſt needs bee that it is done in part rebelliouſly, and is in ſome degree a ſinne of rebellion. *Dan.* 9. 5. The Prophet ſaith plainely, *We haue rebelled.* And *Ver.* 9. *Albeit we haue rebelled.*

1 Sam. 15. 23.

Dan. 9. 5. 9.

Obiect. That was but in the generall confeſſion of ſinne.

Anſw. Doubtleſſe, he confeſſed the truth. I would but aske this queſtion: May not a Childe of God ſometimes ſinne againſt

againſt knowledge and conſcience? Without queſtion hee may; and therefore rebelliouſly. Yea, but ſay ſome not againſt knowledge in that particular act? Yes, euen in that particular act, he not reſiſting the luſt of his heart, but giuing way to it, nouriſhing it and conſenting to it in his will that ouer-carries him euen againſt his knowledge, ſometimes to doe ſome foule euill: this was the caſe of *Dauid*, *Peter*, and others: and therefore, doubtleſſe, a Child of God may ſinne of rebellion, or rebelliouſly, ſometimes in part not wholly.

Doctr. 6. The combat that is in Gods children, is betweene grace and corruption, and that combat is proper to Gods children.

We are further to marke, that the Apoſtle ſaith, *The Law in his members rebelled againſt the Law of his minde.* The remainder of ſinne that ſtill abode in him, warred and fought againſt the power of grace that was in him, and ſo the fight and warre that was in him, was betweene corruption and grace. And thus indeed it is in the Children of God, and ſuch as are truly regenerate; there is in them a ſtrong fight and bitter combat betweene corruption and grace; the fleſh and the Spirit are at continuall warre and enmity, and they fight and ſtriue one againſt the other in the Children of God, that is the fight and combat that is in them. And the combat betweene the fleſh and the Spirit is proper to Gods Children, and ſuch as are truly regenerate, it is found in them alone. Vnregenerate perſons are not acquainted with it, they know not what it meanes. And therefore the Apoſtle ſpeaking of it, *Gal. 5. 17.* he doth appropriate it to ſuch as haue the Spirit of grace and ſanctification, and are able to walke in the Spirit. He ſaith in the Verſe before, 16. *Walke in the Spirit, and ye ſhall not fulfill the luſts of the fleſh.* And then he ſubioynes, *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other.*

The fight and combat that is ſometimes in vnregenerate perſons.

Indeed vnregenerate perſons may haue a kinde of fight and combat in them, and doubtleſſe there is ſometimes a kinde of fight in the wicked, but it is either be-

tweene the appetite and reason, the appetite, and sense, and naturall passions fighting and warring against reason: or it is betweene sinne and the conscience e lightned by the light of nature, and by the word of God, the conscience carrying in it the light of nature, and that light being not extinguished, nor weakned by sinne, it smites, and checkes, and controlls the motions of sinne, and it doth warne and accuse men when they doe any euill against that light, as *Rom.* 2. 15. the Apostle saith, *The Gentiles shew the effect of the Law, written in their hearts, their conscience also bearing witnes, & their thoughts accusing one another, or excusing.* There is one of these two sorts of fight and combat in such as be yet vnregenerate: but as for the fight betweene the flesh and the spirit, and betweene grace and corruption, they are not acquainted with it, they haue no experience of it, because indeede they haue not the Spirit, they haue not sanctified grace in them, but they are wholly within and without, flesh, corruption and sinne. And as Christ saith of Satan, *Luke* 11.18. that *he is not diuided against himselfe:* so it may bee truly said, that sinne is not diuided against sinne, and flesh is not diuided against flesh. Therefore, I say, vnregenerate persons are altogether vnacquainted with the fight that is betweene the flesh and the spirit, and betweene grace and corruption; that is onely found in Gods children, and such as are truly regenerate, and they that find it in themselues, may conclude that they are regenerate.

Luke 11.18.

Haply some will say, How shall we distinguish the combat that is betweene the appetite and reason, or betweene sin and the natural light of conscience, from the fight that is betweene the flesh and the spirit, & between grace and corruption, how shall we put a difference between them? I answer, the difference between them is this: The combat betweene the appetite and reason, or betweene sinne and the naturall light of conscience, is in seuerall and distinct faculties of the soule; in that combat, one faculty of

Difference betweene the combat that is in Gods Children and that which is in vnregenerate persons.

of the ſoule is carried againſt another, the appetite againſt reaſon, the affections againſt conſcience: but the combat betweene the fleſh and the ſpirit, betweene grace and corruption, is in one and the ſame power and faculty of the ſoule; in that combat the mind is carried againſt it ſelfe, and the will againſt it ſelfe, and the affections againſt themſelues: becauſe they are partly ſpirituall, and partly carnall: and thou ſhalt know that this combat is in thee by this eſpecially: If thou find thine heart carried againſt it ſelfe, euen againſt it owne liking, in reſpect of thy beſt-pleaſing ſinne; if thou find in thy ſelfe a true diſlike and a loathing of that ſinne thou waſt inclined to by nature; that is a ſure note, that there is ſanctifying grace in thy heart; and by this trie thy ſelfe.

How we may know, that the combat that is in vs, is betweene grace and corruption.

Now in the laſt place obſerue wee, that the Apoſtle ſpeaking of the power of grace that was in his whole inner man, in his regenerate part, hee cals it the law of his mind: *I ſee another law in my members, rebelling againſt the Law of my mind.* Hee giues to it the name and title of a Law. Hence we are giuen to vnderſtand thus much:

That the grace of regeneration that is in Gods Children and in true beleeuers, is as a Law in them, and it hath a great ſtroke and power in them: ſanctifying grace is as a Law that rules, and gouernes, and commands in Gods Children, in their whole inner man, in their regenerate part throughout: ſo farre forth as Gods Children bee regenerate, ſanctifying grace hath the rule, and gouernment, and command of them in all the powers of their ſoules, and in all the parts and members of their bodies: for why? It is in euery child of God in his meaſure, as it was with the Apoſtle, who ſaith of himſelfe, *Galat.* 2. 20. *Thus I liue, yet not I now, but Chriſt liueth in mee, and in that I now liue in the fleſh, I liue by faith in the Sonne of God.*

Doctr. 7. Sanctifying grace hath a great ſtroke & power in Gods Children, in their whole inner man.

Thus it is with euery Child of God, Chriſt liues in him, and he liues by faith in Chriſt. Yea the Apoſtle puts

Gal.3 11. it downe in the generall, *Gal.* 3. 11. *The iuſt ſhall liue, or liues by faith:* euery iuſt and holy perſon liues by faith, true ſauing faith and ſanctifying grace, is the guide of his life, and all his thoughts, words, and workes are guided, ordered and gouerned by it. And hence it was, that Pſal.16.7. *Dauid* ſaid, *Pſalme* 16.7. that *his reines did teach him in the* Iſai 30.21. *night.* And to this purpoſe ſpeakes the Prophet, *Iſai.* 30. 21. *Thine eare ſhall heare a word behind thee,* ſaying, *This is the way, walke yee in it.* As if hee had ſaid, Thou ſhalt haue one within thee to guide and gouerne thee, euen the Spirit of grace and ſanctification. And this is that the Ier.31.33. Lord promiſed to his people, *Ierem.* 31. 33. that *hee would put his Law in their inward parts, and write it in their hearts.* And ſo his Law written in the Booke of God, ſhould bee alſo a Law written in their hearts, and in their inward parts. Which plainly and ſtrongly confirmes the truth of the point in hand, that the grace of Regeneration is as a Law in Gods Children, and as a Law it rules, and gouernes, and commands in their regenerate part; ſo far forth as they be regenerate, it hath the command of them in all the powers of their ſoules, and in all the parts and members of their bodies: and the reaſon and ground of it is this,

Reaſon. In the regenerate part, and ſo farre forth as GODS Children be regenerate, the grace that is in them, is euen Epheſ.4.18. *the life of God, Epheſ.* 4. 18. and it is the power of the Spirit of Chriſt, euen the power of the Spirit that rayſed vp Chriſt from the dead, called *The vertue of his Reſurrection, Philip.* 3. 10. And therefore it muſt needs bee ſtrong, and powerfull, and as a Law ruling and commanding in their regenerate part, and that throughout in all the powers of their ſoules, and in all the parts and members of their bodies.

Vſe 1. Now then for vſe. Firſt, this being a truth, it meetes with an error and falſe opinion of the Papiſts, who hold and teach, that a man cannot know whether hee haue faith

faith and ſanctifying grace in him or no, when they are preſſed with it, that a true Beleeuer may be aſſured of his owne ſaluation, by the teſtimonie of the Spirit of grace in his heart: becauſe *as many as are led by the Spirit of God, are the ſonnes of God, Rom.* 8. 14. They anſwer, that a man cannot know whether hee haue faith and grace in him, or no. This opinion of theirs cannot ſtand with the truth now deliuered: for why? Is ſanctifying grace ſtrong and powerfull in GODS Children, and as a Law ruling and commanding in them? It is euen the life of God in them, and the power of the Spirit of Chriſt in them. Is it ſo? and yet is it not perceiued by them? Surely it is not poſſible, it cannot bee, but that they muſt needs know it and feele it themſelues.

That opinion of the Papiſts, that men cannot know whether they haue faith and ſanctifying grace in them or no, confuted.

Yea, but (ſay they) it is in your owne doctrine, That a man may haue faith, and not feele it; you teach, That a man muſt not goe by feeling, but by beleeuing. *Obiect.*

It is true indeed; wee teach, That a man may haue faith, and not feele it ſometimes; as in ſome great trouble and diſtreſſe of conſcience, when the conſcience of a true Beleeuer feeles nothing but ſinne, and iudgeth God angry with him, wee teach, In ſuch a caſe not to follow the ſenſe of mans owne heart, but to ſticke to the Word of God, which ſaith, that God lookes to the afflicted, and ſuch as are troubled in ſpirit, and broken in heart, and that *Chriſt turnes not away his face from ſuch as labour vnder the burden of their ſinnes, but refreſheth them, Mat.*11. 28. *Anſw.*

But doth it hereupon follow, that a true Beleeuer can neuer feele grace in himſelfe? No, no: that is no good conſequent: doubtleſſe, a Childe of God, out of the caſe of great trouble, or diſtreſſe of conſcience, may know and feele ſanctifying grace ſtrong and powerfull in him, and as a Law ruling and commanding in his regenerate part.

And ſo for a ſecond vſe of the point. Is it ſo that ſanctifying *Vſe 2.*

fying grace is ſtrong and powerfull in Gods Children? Is it as a Law ruling and commanding in their regenerate part, and that throughout in their minds, wils, and in all the powers of their ſoules, and in all the parts and members of their bodies? Surely then it cannot be, that a child of God ſhould make a common practice of any knowne ſin, he hath a Law within him, that commands him to the contrary, and that Law will not ſuffer him ſo to doe.

A Child of God cannot make a common practice of any knowne ſin.

And if a Child of God fall into any ſinne, hee fals not into it with full conſent of will, the Law of grace that is in him, checks him, and controls him, and will not ſuffer him to yeeld full conſent of will to the doing of any knowne euill; yea, on the ground of Doctrine now deliuered, it followes, that as many as are Gods Children, they yeeld willing and ready obedience to the will of God, made knowne to them, they are ſuch as are ſpoken of. *They ſerue God, not of conſtraint, but willingly, as if there were no Law to compel them: for why? the Law of God written, and the Law of their hearts is all one in ſubſtance; the Law of God is written in their hearts, and the Law of grace, euen the grace of Regeneration, is ſtrong and powerfull in them, and as a Law it rules and commands in their regenerate part throughout, it commands not onely their mindes, but their wils alſo, ſo farre forth as they be regenerate, and ſo they are made free and voluntary in yeelding obedience to God, and they obey God willingly and readily, according to that meaſure of grace that is in them.

*Pſal. 110 3: Gods children yeeld willing and ready obedience to the will of God reuealed to them.

And take this for a certaine truth, that according to the meaſure of ſanctifying grace in any man or woman, ſo is the meaſure of their willingneſſe and readineſſe in doing good things. If thou wilt doe no more good then thou art compelled to doe; for example: If thou wilt not keepe the Sabbath, and ſanctifie it further then thou art compelled by mans Law, thou art but a formall Hypocrite. And ſo for euill things: If thou wilt abſtaine from euil,

euill, no further then thou art restrained by the Lawes of men, as it is with the most, when they are told of Swearing, Rayling, Sabbath-breaking: Oh, say they, I hope it is no hanging matter, it is neither Felony nor Treason; and therefore they make no bones of it. If it be thus with thee, thou art but a graceleſſe Wretch, whoſoeuer thou art: thou haſt no dramme of ſanctifying grace in thee. Gods Children will not breake the Sabbath: and why? Grace ouer-rules them, and is as a Law to them, yea, according to the meaſure of grace that is in them, they willingly keepe the Sabbath, and yeeld obedience to God in all his Commandements.

And hereby try thy ſelfe; If thou haue ſanctifying grace in thee, thou art ready and willing to doe good things, thou art not haled and drawne to doe good, but thou doeſt it willingly and of a ready mind, and from thy willingneſſe to doe good things, thou maiſt gather and conclude, that thou haſt ſanctifying grace in thine heart: and by this try thy ſelfe.

A cauill of the Anabaptiſts anſwered.

Now here a cauill of the Anabaptiſts is to bee met withall: ſay they, Sanctifying Grace is as a Law to Gods Children, and as a Law it rules, and gouernes, and commands them: and therefore they need not the Lawes of men to gouerne them?

The anſwer is eaſie: If Gods Children were ſanctified perfectly, and had a perfection of grace and ſanctification, then in reſpect of themſelues they ſhould not need the Lawes of men to goverme them: but alas, there is no ſuch matter: they are ſanctified but in part, in time of this life. Againe, the viſible Church of God containes as well Hypocrites and Wicked men, as true Beleeuers: therefore the beſt Churches need Magiſtracy for the puniſhment of euill doers, and for the protection of the Church and Gods Children: therefore the reaſon is naught, that ſanctifying grace is as a Law to God's Children, and therefore they need not the lawes of men.

Come

Come we now to the ſecond part of this Verſe, in the words following: *And leading mee captiue to the Law of ſinne, which is in my members.* In theſe words, our Apoſtle makes knowne to vs the iſſue & ſucceſſe of the reſiſtance and rebelling of the remainder of ſinne, that ſtill abode in him, againſt the power of grace that was in him, as, namely, that the ſucceſſe of it was this: That hee was thereby brought vnder the power of ſinne, and made to yeeld to ſinne: which the Apoſtle (ſtill continuing his former Metaphor and ſimilitude, taken from warre or fighting) deliuers vnder theſe termes, that *hee was led captiue to ſinne:* and he ſets downe the power of ſinne as before, vnder the word *Law. Leading me captiue to the Law of ſinne.* And that is further amplified by the ſubiect of it, *in his members, and leading me captiue to the Law of ſinne, which is in my members.*

Interpretation.

Let vs a little examine theſe words, that we may finde out the true ſenſe and meaning of them, *And leading me captiue*; in this word: for it is but one word in the Originall; or in this Phraſe and forme of ſpeech, *(Leading captiue,)* the Apoſtle alludes to the manner of great and mighty Conquerors in warre, ſuch as haue gotten the victory ouer their enemies, and are wont to lead them whom they haue taken aliue, as priſoners faſt bound and tyed, and to keepe them vnder their power as Vaſſals and Slaues.

To this the Apoſtle here hath reſpect, and his meaning is, that ſinne riſing vp in rebellion againſt the power of grace that was in him, and warring and fighting againſt it, ſometimes it preuailed againſt grace, and ſometimes it ouercame him, and as it were, tooke him priſoner, and carried him away like a Captiue, and as a vanquiſhed man *(to the Law of ſinne.)* The word *(Law)* is here put, as before, to ſignifie the power of ſinne; and by *ſinne*, wee are to vnderſtand the corruption of nature, euen the remainder of ſinne that ſtill abode in the Apoſtle, together with

with the euill motions and luſts ariſing from thence. And therfore he addes, *which is in my members:* or as it is in the Originall, *which hath exiſtence and being in my members.* As if he had ſaid, To the force and to the power of ſinne which hath an actuall being in my members, and the euill motions and luſts of it. By (*Members*) wee are to vnderſtand, as before, all the powers of the ſoule, and all the parts and members of the body.

Thus then conceiue we the meaning of theſe words, *And leading me captiue to the Law of ſinne which is in my members.*

As if the Apoſtle had ſaid, *And ſometimes preuailing againſt that grace that is in me, and ouercomming mee, and by the ſtrength of it getting victory ouer mee, and carrying mee as a captiue, and as a vanquiſhed man, and bringing mee vnder the force and power of that corruption that ſtill in part abides in mee, and to the power of the euill motions and luſts of it, which luſts haue their actuall being in all the powers of my ſoule, and in all the parts and members of my body.*

Come we to the matter of obſeruation and doctrine; and firſt in that the Apoſtle ſaith, The remainder of ſinne that ſtill abode in him, rebelled, fought and warred againſt the power of grace that was in him, and ſometimes preuailed againſt it, and led him as a captiue, and brought him vnder the power of ſinne.

Doctr.8. Though the remaynder of ſinne ſtill abiding in Gods children, doe not for euer and wholly ouercome the grace that is in them, yet ſometimes in part and for a time it gets victory ouer it.

We are to take notice how it is with the beſt of Gods children ſometimes, namely thus:

That the beſt of Gods children, the moſt holy, and the moſt regenerate that liue in the world, haue not onely ſinne in part abiding in them, and fighting, and warring againſt that power of grace that is in them, but ſometimes preuayling againſt that grace, and getting the vpper hand of it; ſinne that abides in Gods children in part, though it doe not for euer, and wholly ouercome the grace that is in them, that is not poſſible, yet ſometimes in part and for a time, it gets the victory ouer it, and doth conquer

conquer it, and as it were leads away a childe of God, as a captiue vnder the power of it. We read, *Exod.17.11.* that in the battell that was between *Israel* and *Amalek*, *Woile* MOSES *held vp his hand*, ISRAEL *preuailed*, but when he let his hand *downe*, AMALEK *preuailed*: So it is in the fight and combat betweene Grace and Sin in Gods children: the victory and conquest is sometimes on one part, and sometimes on the other; sometimes Grace is too strong for Sin, and beares downe the motions of it, and keepes them vnder: and sometimes againe Sin is too strong for Grace, and beares it downe in part for a time, and so farre preuailes ouer it, as sometimes it carries a childe of God as a captiue to it, and to the lusts of it, and by the strength of it drawes him to the doing of some euill.

And to this purpose wee haue many examples in the Booke of God, as of *Noah*, of *Lot*, of *Abraham*, of *Moses*, of *Dauid*, of *Peter*, and others. And doubtlesse, Gods children are able to witnesse this to be a truth, out of their owne experience, though it bee to their griefe. Yea, if we obserue it, we shall finde, that sinne abiding in Gods children, hath sometimes strangely preuailed ouer the power of grace that was in them, and strangely ouer-carried them, yea, the very best of them: as, haue they not beene strangely ouer-carried and led away by their owne corruption, when they haue cast forth doubtfull speeches, touching Gods grace & fauour towards them, as if God had forsaken them, and quite cast them out of his sight, and shut vp his loue from them, and reckoned them as enemies?

Thus it was with *Dauid*, *Psal.77.7.8.9. Will the Lord absent himselfe for euer? and will hee shew no more fauour? Is his mercy cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure?* And was not *Iob*, that deare seruant and child of God, strangely ouer-carried by the strength of his owne corruption, when he cursed the

the time and moneths of his life? *Iob* 3. 3. to 12. And the like did the holy Prophet *Ieremiah*, *Ierem.*20.14,15. *Curſed bee the day wherein I was bonne, and let not the day wherein my mother bare mee, bee bleſſed.* And *Ierem.* 12. 1. he reaſons the caſe with God, as if the Lord were not righteous in his adminiſtration and gouernment of the world, becauſe of the great proſperity of the wicked. And thus did *Dauid*, *Pſal.*73.13,14.

Thus haue theſe holy ſeruants and children of God beene ſtrangely ouer-carryed by the ſtrength of their owne corruption; and it plainly proues the point in hand, That ſinne that abides in Gods children in part, ſometimes preuailes ouer that grace that is in them, and ſo ouercomes it, and conquers it, and ſo ſometimes it leades them away vnder the power of it, to the acting of ſome euill. And the reaſon of it is this,

Reaſon

The grace that is in Gods children, is vpheld by the aſſiſting hand and power of God, it is the hand and power of God that continually vpholds it, and keeps it from failing, it is of a failing nature in it ſelfe, and were it not continually vpheld by the hand of God, it would faile.

Now the Lord is pleaſed ſometimes for cauſes knowne to himſelfe, a little to with-draw his aſſiſting hand from that grace that is in Gods children: and thence it is that ſometimes ſinne that abides in them, preuailes ouer it, and ouercomes it in part, and for a time, and that ſometimes it leades euen the beſt of Gods children, as captiues vnder the power of it, to the doing of ſome euill. This then being a truth,

Vſe 1. Gods children are to be meruellous heedfull to themſelues, and to liue in continuall miſtruſt of their owne corruption, ſtill in part abiding in them.

It may ſerue as a ground of admonition to euery one of vs, though wee be the children of God, and haue a great meaſure of grace in vs, yet this may admoniſh vs to be maruellous heedfull to our ſelues, and to liue in continuall miſtruſt of the corruption that ſtill in part abides in vs, and to watch it narrowly, leſt it ſhould ouercarry vs to the doing of euill: for why? Is it ſo, that the beſt

beſt of Gods children, euen the Lords Worthies, as I may iuſtly call them, *Dauid, Peter, Paul,* and ſuch ſtout Champions and valiant Captaines as theſe, haue beene ſometimes taken priſoners of ſinne, and carryed away as captiues vnder the power of their owne corruption? Is it thus ſometimes with the beſt of Gods children? Oh then, what need haue wee that are but as common Souldiers, yea, but as Shrimps and poore weakelings, in reſpect of them, what need (I ſay) haue we to liue in feare and trembling, and in continuall miſtruſt of the corruption of our owne hearts, and narrowly to watch it, that wee bee not ouer-carryed by it to the doing of euill?

And let vs know this, that be wee as watchfull as poſſibly wee can, yet ſometimes the corruption that ſtill in part abide in vs, will beare downe the grace that is in vs, and will ſometimes vanquiſh it in part, and ſometimes bring vs vnder the power of ſinne. And therefore it concernes vs to looke to the corruption of our owne hearts: and when thou feeleſt any euill motion, any ſtirring to euill in thy heart, labour to ſtop it, and to ſtifle it in the beginning, nip it in the very bud; if thou giue way to it, and ſuffer it to get head, it will beare downe that grace that is in thee, thogh thou haue a great meaſure of grace: and therefore, I ſay, ſtop it in the beginning, and know "this, that the Deuill cannot draw thee to the doing of *Note.* "any euill, but by the conſent of thine owne heart, hee "hath no power to enforce thee to ſinne, but a ſleight he hath to perſwade thee to it, neither can he bring thee to the acting of ſinne at the firſt, but by conueying ſinne into thine heart by little and little: therefore watch ouer thine own heart, and when any euill motion riſeth vp in it, ſet thy ſelfe againſt it, & ſuffer it not to gaine the conſent of thy will: if thou doe, it will beare downe the grace that is in thee, and bring thee vnder the power of it, to the doing of euill.

Againe, It is ſo, that the beſt of Gods children, and the moſt

most holy that liue in this world, haue not onely sinne in part abiding in them, fighting and warring against the power of grace that is in them, but sometimes preuailing against that grace, and getting the victory ouer it, & leading them as captiues vnder the power of it? Let no man thē deceiue himselfe, let no man presume on the strength of grace that is in him, for the auoyding of sinne: let none thinke that he hath in him such strength of grace, as that no temptation can take hold of him, especially that hee cannot be drawne on to any foule and grosse sinne. If any so think, he deceiues himselfe, and those are too bold & too foole-hardy, that tyre themselues like wantons, and follow the fashions of the world, or keep company vnnecessarily with wicked persons, and yet thinke or say, Tush, they shal take no hurt by them, and think that they haue such strength of grace, as that they shall not be tainted with any of their sinnes. Surely, such persons know not themselues, they are vnacquainted with the corruption of their owne hearts. *Peter* thought himselfe strong inough to stand out, and that he had grace sufficient to carry him out, when he said, *Mat.* 26.33. that *Though all men should be offended* by thee, *yet will I neuer be offended.* Wee know what followed: He going into the high Priests Hall, and sitting there at the fire, he was ouertaken, and he denyed his Master. And art thou stronger then *Peter*? No, no, presume not on thine owne strength for the auoiding of any sinne, but *labour thou to be strong in the power of the Lord, Ephes.*6.10. Seeke to him, & sue to him for strength of grace, and especially when thou goest into the throng of the world to a feast, to the market, or the like.

Vse 2. Men are not to presume vpon the strength of grace that is in them, for the auoyding of sinne.

Last of all; Is it so, that the best and the most holy that liue in the world, haue not onely sinne in part abiding in them, but sometimes also preuailing against that grace that is in them, and getting the victory ouer it, and carrying them as captiues vnder the power of it, to the doing of euill?

Vse 3. Comfort for such as are sometimes ouercome by the strength of their owne corruption, to the doing of euill against their purpose.

Here is then matter of comfort for thee, whosoeuer thou art, that art sometimes ouerborne by the strength of thine owne corruption, against thy purpose, to the doing of some euill; thy case is no other then the case of the best of Gods children.

Thus it hath beene with *Paul*, *Peter*, and diuers others; they haue beene sometimes, as it were, taken prisoners, and caryed away as captiues by their owne corruption, to the doing of euill, and yet still were they the children of God, though they shrunke away from God in part, yet he neuer tooke his loue from them: and so it is with thee, though thou fall away from God in part by thy sinne, yet thou art still within the compasse of his loue, and he will reach out his hand to thee, and raise thee vp againe. It is a comfort to a man that is falne into some grieuous disease, when he heares that others haue been sicke of the same disease, and yet haue recouered. So let it cheere thee vp, when thou art sometimes led as a captiue against thy purpose, to the doing of some euill, that thy betters haue beene so, and yet haue done well, and were still the children of God. Thinke on that to thy comfort.

Now before I leaue the point deliuered, I thinke it needfull to answere a question that haply some may moue (namely) this:

Quest. Some may demand why the Lord suffers his children sometimes to be ouertaken by grosse sinnes? The Lord beares speciall loue to his children, and out of the abundance of his loue towards them, he is ready to doe them good at all times, and he is able to free them from sinne altogether: why then doth the Lord suffer his children not only to slip and faile in good duties, but sometimes to be carried as captiues vnder the power of their owne corruption, still in part abiding in them, to the doing of some foule and grosse euill, as he did *Noah*, *Lot*, *Dauid*, *Peter*, and others? what should be the reason of that?

I an-

Anſw. Why the Lord ſometimes ſuffers his children to be ouertaken by groſſe ſins.

I anſwer: This the Lord doth in great wiſedome, and for ſpeciall good cauſes, he being able to draw good out of the greateſt euill, as (namely) for the magnifying of his mercy towards his children, in paſſing by and pardoning their great offences, and to make them more thankfull to him, for the abundance of his grace and mercy vouchſafed vnto them, hauing gotten the pardon of ſuch ſinnes: yea, euen by the groſſe ſinnes of his children it pleaſeth God (Which indeed is admirable:) yet ſo it is, it pleaſeth God to do his children good, as thereby to humble them not only for the ſinne which now they are falne into, but it may be alſo for ſome other ſin, whereof they were formerly guilty, and haue not throughly repented of, euen by the ſinne now lying vpon them, to make them more ſeriouſly to thinke on that ſinne, and to be further humbled for it, and thereby alſo to worke in them more feare and warineſſe for the time to come, and to make them take more heed of Satans ſleightes, and to gather more ſtrength againſt him; as we may ſee in *Dauid*, who after his fall into Adultery and murder, being recouered, was able to beare the curſing of *Shemei*, when *Shemei barked at him like a dogge*, he let all paſſe in the Spirit of meekneſſe, 2 *Sam.* 16. 10.

And ſo, through the wonderfull wiſedome and goodnes of God, the groſſe ſinnes of his children turne greatly to their good, euen to be as medicines for ſinnes paſt, and preuentions of ſinnes to come; yea, we may obſerue, that the Lord often ſuffers ſuch to fall, as hee hath ordained for excellent vſe in the Church, as hee did *Ionas* and *Peter*, to this end, that they may be the more humbled, and more fit to miniſter comfort to others afterward, *that they may comfort others with the comfort wherewith themſelues haue beene comforted of the Lord*, 2 Cor. 1. 4. *and may be better able to ſtrengthen others*, as Chriſt ſaid to *Peter*, Luke 22. 32. *When thou art conuerted, ſtrengthen thy brethren.*

For theſe and the like good cauſes doth the Lord ſuffer his deare children, ſometimes to bee carried as captiues vnder the power of their owne corruption, to doe ſome foule euill.

Now proceed we, you may remember, in that the Apoſtle here ſaith, *hee was led captiue vnto the law of ſinne which was in his members:* hence alſo an argument was gathered to conclude the Apoſtles Regeneration, that therfore he was a man truly regenerate, becauſe hee was led captiue to the law of ſinne.

Obiect.

Now againſt this, obiection is made by ſome. Say they, This is no good argument to proue the Apoſtles regeneration, that *he was led captiue to the law of ſinne.* For why? The Apoſtle ſaith of ſuch as are yet in their naturall ſtate and condition, 2 *Tim.* 2. 26. that *they are in the ſnare of the deuill, and taken and held of him as captiues at his will.*

2 Tim.2.26.

Anſw.

To this I anſwer, there be two ſorts of captiuitie in reſpect of ſinne; one, when men are wholly captiued vnder the power of their owne corruption, and that voluntarily, a voluntary captiuitie, and of that the Apoſtle ſpeaks, 2 *Tim.*2.26. and the other is, a forced captiuitie, when men are led as captiues by the ſtrength of their owne corruption, and brought vnder the power of it in part, and that vnwillingly, and againſt their purpoſe; and that may befall ſuch as are truly regenerate: and of that the Apoſtle here ſpeakes, and ſo ſtill remaines a true note of his Regeneration, that *hee was led captiue to the law of ſinne.*

Two ſorts of captiuity in reſpect of ſin.

Doctr.9.

Now the point hence offered is this,

The difference between the regenerate and vnregenerate, in regard of their captiuity to ſinne.

That there is a plaine difference betweene the regenerate and the vnregenerate, in reſpect of their captiuitie to ſinne, as (namely) this: Such as are truly regenerate, are ſometimes in part captiued, and brought vnder the power of their owne corruption; but it is vnwillingly, and their captiuity vnder the power of ſinne is forced, and

and it is with a feeling of their bondage, and an earneſt deſire to be freed from their captiuity: but it is farre otherwiſe with vnregenerate perſons, they freely and with full conſent of will, put themſelues vnder the power of their owne vile luſts, and their captiuity vnder ſinne is voluntary, and they haue no feeling of their bondage: no, they ſuſpect it not, much leſſe doe they truly deſire liberty and freedome from it.

We know, that a Prince will not willingly be led away captiue of a Rebell; and if he bee taken by the hands of a Rebell, it is againſt his will, and he is neuer well till hee be freed: but a baſe fellow, one of meane condition, and a deboſhed wretch, of wretched life and conuerſation, he will eaſily ioyne hands with a Rebell, and willingly ſuffer himſelfe to be led by him to the ſame Rebellion, and take pleaſure in it: ſo is it in this caſe; one that is borne anew of the Spirit, will not willingly be led away as a captiue by his rebelling fleſh, and if ſometimes hee be ſurpriſed, and ouercome by the luſts of it, it is againſt his will, and hee deſires to be freed from that captiuitie, yea, he takes any oportunity that is offered, to bee freed from it, as *Peter* did on the crowing of the Cocke, *Mat.* 26.75. and on Chriſt his looking backe on him, *Luke* 22.61. and as *Dauid* did, ſo ſoone as euer the Lord ſent the Prophet *Nathan* to him, 2 *Sam.*12.13.

But on the other ſide, one that is wholly carnall, and as yet in his baſe condition of nature, hee willingly puts forth his hand to ſinne, and hee yeelds to the euill motions and luſts of his owne heart, and is led by them without reſiſtance, yea, hee takes pleaſure in them, as the Apoſtle ſaith of the Gentiles, *Epheſ.*4.19. *He giues himſelfe to worke wickedneſſe, euen with greedineſſe, he drinkes iniquity like water, Iob* 15.16. *and drawes ſinne, as with a cartrope, Iſaiah* 5.18.

Thus ſtands the difference betweene the regenerate and the vnregenerate, in reſpect of their captiuity to ſin:

The regenerate, they are ſometimes taken and led as captiues vnder the power of their owne corruption, but it is vnwillingly, and they are weary of that bondage: But vnregenerate perſons, they make themſelues vaſſalls and ſlaues to the luſts of their owne hearts, and they yeeld to them with full conſent of will, and they willingly fight vnder the banner of ſinne and Satan, againſt God and againſt his word: and the ground of this difference is this:

Reaſon. Becauſe there is grace in the one, and none in the other, the regenerate haue in them a meaſure of ſanctifying grace, and the vnregenerate haue none, they are wholly fleſh, and nothing but a lumpe of ſinne. Now then to make vſe of this difference,

Vſe 1. Who they be that may truly plead infirmity in ſinning. First, this may ſerue to diſcouer vnto vs, who they be that ſinne of infirmity, who they be that may truly plead infirmity in ſinning, and may truly ſay, It is of weaknes that ſometimes they fall into ſinne. Surely onely the children of God, and ſuch as are truly regenerate: for why? they onely are led captiues vnder the power of ſinne vnwillingly, and they onely are ſometimes ouercome of the luſts of their owne hearts, not becauſe they are willing to yeeld to them, but becauſe they are weake to reſiſt them, and are ſometimes ſurpriſed by the deceitfulneſſe of ſinne, and by the ſleights of Satan.

Vnregenerate perſons cannot truly plead infirmitie in ſinne, though indeed ſometimes the baſe Drunkard, and the moſt filthy perſon that liues in the world, will plead infirmity, and ſay, Oh, his ſinne is his infirmity, and you muſt beare with him, it is his infirmitie. Poore ſoules! They deceiue themſelues; can that bee ſaid to be a ſinne of infirmity, which they ruſh into with full conſent of will, and with much pleaſure giue themſelues vnto? No, no; if they ſo thinke, they deceiue themſelues: that is a ſinne of weakneſſe and infirmity, when men purpoſe and reſolue againſt it, ſtriue againſt it, pray againſt it, and vſe all

all good meanes to keepe them from it; and yet ſometimes they are ouer-carried by the ſtrength of their owne corruption, and doe ſometimes vnwillingly fall into it, and that is proper to the regenerate; and therefore let no vnregenerate perſon plead his infirmity in ſinning.

Vſe 2. Triall whether men be in the ſtate of grace, or in the ſtate of nature.

Againe, for a ſecond vſe: Let the difference betweene the regenerate and the vnregenerate, in reſpect of their captiuity to ſinne, bee a ground of triall to euery one of vs. Wee haue often in this Chapter had occaſion to vrge it in the ſubſtance of it: in a word therefore to preſſe it.

Hereby try thy ſelfe, whoſoeuer thou art, in what ſtate and condition thou art, whether in the ſtate of grace, or in the ſtate of nature. Doſt thou find that thou art ſometimes captiued and brought vnder the power of thine owne corruption, but yet vnwillingly, and thou wouldſt not be brought vnder the power of it, and thy captiuity to ſinne is forced, and thou haſt a feeling of thy bondage, and it is grieuous to thee, and thou deſireſt to be freed from it, and being ouer-carried by the ſtrength of thy corruption, to the doing of euill, thou neuer art quiet till thou haſt recouered thy ſelfe? Is it thus with thee? Surely, then thou maiſt hereupon conclude, to the comfort of thine owne ſoule, that thou art truly regenerate and in the ſtate of grace.

But on the other ſide, if ſo be thou bee ready to put forth thine hand to ſin, and thou doeſt yeeld to the luſts of thine owne heart willingly, and takeſt pleaſure in fulfilling them, and it is euen meat and drinke to thee to doe euill, yea, thou ruſheſt into ſinne, *as a bard Horſe into the Battell, Ierem.* 8.6. and thou art ſuch an one as Chriſt ſpeakes of, *Iohn* 8.44. *the luſts of the Deuill thou doeſt*: for thy ſinfull luſts are his luſts, he deſires thou ſhouldſt fulfill them; thou doeſt euill things, and thou wilt doe them; as many there bee of that ſort, they doe wickedly, and they will do it, & what hath any man to do with them? If

it bee thus with thee, deceiue not thy ſelfe; certainly thou art yet in the dregges of nature, thou art a captiue and ſlaue to thine owne luſts, and thou art willing ſo to be, and thou art vnder the power of the Deuill, and held of him at his will and pleaſure: and that is a miſerable captiuity.

One thing yet remaines to bee noted. The Apoſtle ſaith, *leading me captiue to the law of ſinne:* (that is) to the power of ſinne, and the euill luſts riſing from thence. And he addes, *which is in my members:* which hath exiſtence and being in my members. Whence note we,

*Doctr.*10. The corruption of nature hath a reall being.

That the corruption of nature ſends forth euill luſts, which haue an actuall being in the powers and faculties of the ſoule. And therefore doubtleſſe it is not as ſome haue thought, a meere priuation, a meere abſence of holineſſe and righteouſneſſe: but it is a poſitiue thing, and hath a real being, and indeed it is the mother-ſin, as *Iames* ſpeakes; and all ſinnes that are committed, are not done by imitation, as *Pelagius* his followers thought; neither is it true, that children doe euill onely by imitation, and becauſe they ſee or heare others doe euill. No, no: there is a root of bitterneſſe that hath a reall being in children, euen *a bundle of folly bound vp in their hearts, Pro.* 22. 15. and that giues being to all the euils they commit. And Parents are to take notice of it, and to labour by inſtruction, admonition, counſell, reproofe, and ſeaſonable correction to driue it out, and to endeauour by all good meanes to weaken the image of the old man in their children, and to labour to haue them changed and transformed daily more and more, into the bleſſed Image of Ieſus Chriſt.

Iam.1.14,15.

The duty of Parents towards their Children.

VERS.

VERS. 24.

O wretched man that I am, who ſhall deliuer mee from the body of this death!

OVr Apoſtle hauing at large laid forth the ſpirituall combat, the combat betweene the fleſh and the Spirit, from the foureteenth Verſe, to this foure and twentieth, here he concludes and ſhuts vp his ſpeech touching that matter, with an *Epiphonema*, with an exclamation; he breakes out and ſaith, *O wretched man that I am, who ſhall deliuer me from the body of this death!*

Now this exclamation, for the matter and ſubſtance of it, it containes the iſſue and ſucceſſe of the conflict that is betweene the fleſh and the Spirit, in them that are truly regenerate, that they are thereby brought to feele themſelues wretched and miſerable, and to bewaile their wretchednesſe, and to complaine of it, and to deſire deliuerance from it, which the Apoſtle deliuers, ſtill inſiſting in his owne perſon: *O wretched man that I am* (ſaith he) *who ſhall deliuer me from the body of this death!* And to this exclamation or complaint, hee ſubioynes a conſolation, in reſpect of freedome and deliuerance in and through Chriſt, for which he giues thankes to God, *verſ.* 25. in the beginning of it, *I thanke God through Ieſus Chriſt our Lord.* And to that he addes a concluſion of all, briefly repeating the ſumme and ſubſtance of the ſpirituall conflict, ſtill giuing inſtance of it in his owne perſon in the words following; *Then I my ſelfe in my mind ſerue the Law of God, but in my fleſh the law of ſinne.* Of theſe things in order.

O wretched man that I am, who ſhall deliuer me from the body of this death!

Here firſt the Apoſtle complaines of his wretchednesſe, and bewailes it out of a true ſenſe and feeling of it:

O

O wretched man that I am! And then makes knowne his deſire of deliuerance, and from what hee would bee deliuered, in the words following: *Who ſhall deliuer mee from the body of this death?* That is the generall matter of this Verſe. I will ſtand a while to cleare the ſenſe and meaning of the words, *O wretched man that I am!* The word here rendred (*wretched*, or *miſerable*,) doth not ſignifie one in a curſed caſe and condition, as being out of the fauour of God; being here applied to the Apoſtle; but it ſignifies one tired and wearied with continuall conflicts and ſtriuing with ſinne, as it were a Champion that hath a long time fought and ſtood out againſt his enemies, at length hee is weary and tired, and like to bee ouercome of his Aduerſaries, vnleſſe hee bee helped: as ſuch an one cryes out ſometimes, Oh, how am I tyred, and how am I wearied! So was it with the Apoſtle, in reſpect of continuall buffettings, conflicts, and combats that hee ſuſtained, betweene the remainder of ſinne that was in him, and the power of grace that was in him; thereupon it was he broke out in this manner, *O wretched man that I am!* As if he had ſaid, How am I tyred, and how am I wearied with continuall conflicts and ſtriuing with ſinne! *Who ſhall deliuer me?* or, who ſhall rid me, or ſet me free?

Interpretation.

And this the Apoſtle vttered not, as being ignorant who ſhould deliuer him, or as doubting or deſpayring of deliuerance, but thereby ſignifies his great deſire of it. It is as it were the voice of one panting, and breathing, and deſiring to be deliuered. And withall the Apoſtle hereby ſignifies the greatneſſe of the combat, out of which hee was not able to winde himſelfe by his owne ſtrength; and therefore he ſaith, *Who ſhall deliuer me from the body of this death?* or from this body of death.

Theſe words are diuerſly expounded. Some expound them thus, *This mortall body ſubiect to death.* As if the Apoſtle had deſired to be deliuered from his conflicts with ſinne,

ſinne, by his bodily death. But (as I take it) that is not his purpoſe and meaning: but rather by the word *Body*, we are to vnderſtand the maſſe and lump of ſinne, ſtill in part abiding in the Apoſtle, whereof he complained. It is vſuall in Scripture, to ſtyle the corruption of nature, euen the whole maſſe or lumpe of ſinne, by the name and title of a body, as *Rom. 6. 6. That the body of ſinne might bee deſtroyed*; and in many other places. And it is called *a body of death*, becauſe it is a deadly thing in it ſelfe, and makes vs liable to death; without Gods mercie, to death temporall, and to death eternall: and therefore it is called *a body of death.*

Thus then conceiue the Apoſtles meaning in this Verſe, as if he had ſaid;

O poore tyred and wearied man that I am, I find my ſelfe in a miſerable eaſe, being toyled and turmoiled with continuall conflicts, and ſtriuing with the relikes of ſinne that ſtill abide in me, and I long and greatly deſire deliuerance and freedome, and I am not able to wind out my ſelfe by mine owne ſtrength: and therefore who ſhall deliuer me from that maſſie lumpe of ſinne, that ſtill in part abides in me, which is a deadly thing in it ſelfe, and of it ſelfe makes mee liable to death, euen death temporall and death eternall?

Now firſt, in that the Apoſtle out of the ſenſe and feeling of ſinne in himſelfe, rebelling againſt the power of grace that was in him, and ſometimes leading him captiue to the law of ſinne, breakes out in this manner, and cries out: O wretched or miſerable man, O poore tyred and wearied man that I am, how am I toyled and turmoyled with continuall conflicts and combats! we may eaſily gather and take vp theſe concluſions,

That it is a miſerable thing, and makes men in ſome degree wretched and miſerable, in that they carry about but the remainder of ſinne; in that they haue ſtill abiding in them but ſome relikes of their naturall corruption, and are troubled with the continuall aſſaults and force of that *Doctr. 1.*

The deareſt of Gods children liuing in this world, are in ſome degree wretched, by reaſon of ſinne ſtill abiding in them in part, and ſtill rebelling againſt the power of grace that is in them.

that corruption; euen the deareſt of Gods children that liue on the face of the earth, are in ſome degree wretched by reaſon of ſinne ſtill abiding in them in part, and ſtill rebelling againſt the power of grace that is in them, and by reaſon of the continuall conflicts they vndergoe, betweene grace and that corruption that ſtill remaines in them in part; though the corruption of nature be in part weakened and aboliſhed in Gods children, yet it is a wretched and wearieſome thing to them, to carry about them but the remnants of ſinne, and to haue that ſtirring in them.

This (no doubt) was one cauſe, why the Apoſtle deſired to be diſſolued or looſed, and to be with Chriſt, *Philip. 1.23. I deſire to be looſed, and to be with Chriſt.* Though indeed the chiefe cauſe of his deſire was, that he might be with Chriſt, as himſelfe ſpeakes, and enioy the preſence of Chriſt, and the fulneſſe of ioy with him in heauen, yet (no doubt) one cauſe of his deſire was, that he might be freed from his wretchednеſſe and wearieſomneſſe, in reſpect of the remainder of ſinne that ſtill abode in him: And that the remainder of ſinne makes Gods children in ſome degree wretched and miſerable, may eaſily appeare to vs, if we duly conſider the effects of it in the deareſt of Gods children liuing in this world: For why? Sinne ſtill remaining in Gods Children in part, what doth it? Surely it defiles them in part, both within and without, it defiles them in part in all the powers of their ſoules, and in all the parts and members of their bodies; yea, it defiles their moſt holy and beſt actions, it makes a blot and ſtaine cleaue to the beſt things they performe, and makes *all their righteouſneſſe as a menſtruous cloth, Iſa. 64.6.* It makes them offend their good and gracious God and Father, whom they would not willingly offend, yet it makes them to offend him, by doing things contrarie to his will and word; yea, it makes them many times *grieue* and make ſad *the holy Spirit, by whom they are ſealed vnto the*

Iſai. 64 6.

Epheſ. 4 30.

day

day of Redemption, *Epheſ.* 4. 30. And laſtly, it brings downe on them many temporall chaſtiſements, many ſore and grieuous afflictions, as it did on *Dauid*, 2 *Sam.* 12. 10. 11. *The ſword ſhall neuer depart from thine houſe*: And in it ſelfe it makes them lyable to Gods wrath and euerlaſting perdition, and deſerues eternall puniſhment, if the Lord were not gracious and mercifull to them. And therefore from theſe effects, as on ſo many grounds, we may reſolue on this as a certaine and cleare truth, that it is a miſerable thing, to carry about but the relikes of ſinne, and it makes the beſt of Gods children in ſome degree wretched, in that they carry about but the remainder of ſinne. And this being a truth,

2 Sam. 12. 10. 11

Vſe 1. Our argument againſt the Papiſts, prouing concupiſcence to be properly ſinne, confirmed.

Firſt, it ſerues to confirme that argument wee vſe againſt the Papiſts, to proue concupiſcence to be truely and properly ſinne; which they deny. Wee argue thus from this Text: Concupiſcence makes men miſerable. Therefore it is truly and properly ſinne: for nothing but ſinne makes men miſerable. But to elude and put off this argument, the Papiſts haue found out a ſhift: Say they, The word here vſed, doth not ſignifie one in diſgrace with God, and ſubiect to his heauy diſpleaſure: for that which makes men miſerable in that ſenſe, is ſinne indeed, ſay they: But the word here ſignifies an vnhappie man, expoſed to the danger of ſinne, and to all the miſeries of this world. Theſe be their words. A poore ſhift, and eaſily anſwered: For what is it that makes men vnhappy, and expoſeth them to the miſeries of this world? Is it any thing elſe but ſinne? Certainly, nothing but ſinne makes men vnhappy, as forgiueneſſe of ſinnes makes happie, *Bleſſed is hee whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered*, *Pſalm.* 32. 1. So ſinne makes wretched.

Againe it is true, that the word here applyed to the Apoſtle, doth not ſignifie one in diſgrace with the Lord; but yet taken by it ſelfe, it hath that ſignification, as appeares

peares plainly, *Iam.5.1. Weep and howle for the miseries that shall come vpon you.* What miseries? Surely, chiefly miseries in the world to come. And therefore this is but a poore shift of the Papists, to elude our argument. Now for vse of the point to our selues.

Vse 2. The blessednes of Gods children is here mixed with some misery.

Is it so, that it is a miserable thing, to carry about but the relikes of sinne? And that the best of Gods children are in some degree wretched, in that they carry about but the remainder of sinne? Surely then, Gods children haue not a perfection of blessednesse in the time of this life, but their blessednesse here is mixed with some miserie. Though they be in an happy and blessed estate, and truly blessed in this life, hauing pardon of their sinnes, assurance of Gods loue, the first fruits of the Spirit, and right and title to all the comforts of the Saints of God; yet their blessednesse here is with a mixture of some miserie, in that they carry about the remainder of sinne, and shall carry it so long as they liue in this world; and that defiles their best actions, and makes them offend their good & gracious God, and grieue his Spirit, and drawes on them many times the afflicting hand of God; and so their blessednesse here is but in part, and shal not be made perfect in respect of full freedome from sinne, till their soules be remoued out of their bodies. And this should make Gods children willingly embrace death, when it comes; death would be welcome to them, because that will set them at liberty, not onely from the miseries of this world, but also from sin, the greatest burden, griefe, and vexation to their soules all their life long, after their effectuall calling. In this respect therefore, when death comes, they are willingly to yeeld to it, and as it were with both hands to embrace it.

Vse 3.

Last of all, is it so, that sinne remaining but in part, makes men miserable in some degree? How then doth sinne raigning and domineering, make miserable? And in what a miserable case and condition are they, that haue

haue in them the whole body of sinne, in the full force and strength of it? Surely, their misery must needs bee exceeding great and intolerable; take wee but a short view of it; they are miserable within, without, and on euery side. For why? they are in bondage to Satan, and to the lusts of their owne hearts; they are led of the Deuill, at his will and pleasure; they haue in them an accusing and guilty conscience, and that dogs them and followes them continually; and though it may be for a time benummed and asleepe, yet at length it will awaken, and sometimes they feele the flames of Hell flashing vp in their soules. The good things done by them, as hearing the Word, Praying, and the like, are not onely defiled with sinne, but they are sinnes, and abhominable in Gods sight; they are subiect to all the Plagues, Iudgements, and Curses of God, denounced against sinne and sinners in this life, whereof we read *Deut.* 28. Yea, *the blessings of God are curses to them, Mal.* 2. 2. And when this life ends, then they enter into a Sea and Gulfe of vnspeakeable, vnconceiueable, and endlesse misery. For then they shall be seuered from the comfortable presence of God, and from the glorious fellowship of Christ, and of his Angels & Saints, and shall haue eternall fellowship with the Deuill and his Angels, and feele the whole wrath of God on them: it had beene better for them to haue been made Toades, then men or women, liuing and dying in that state and condition: for when the Toade dies, there is an end of the misery of it; but when they die, then begins their endlesse, easelesse, and remedilesse misery. And let all such as are yet in their naturall state and condition, and as yet liue in their sinnes, and will not be reformed, consider these things; and if Hell haue not taken full possession of their soules, it will make them bethinke themselues of speedy reformation.

Their misery is marueilous great and intolerable, that haue sinne raigning in them.

Deut. 28. Mal. 2. 2.

Consider we in the next place, that the Apostle breaking out, and vttering this exclamation, *O wretched man that*

that I am! It was (doubtleſſe) out of a true ſenſe and feeling of his wretchednesse, in regard of ſinne ſtill abiding in him, and rebelling againſt the power of grace that was in him, ſometimes leading him as a captiue vnder the power of it. The Apoſtle, without queſtion, had a liuely ſenſe and feeling of his miſery, and held himſelfe in ſome degree wretched and miſerable, by reaſon of the remainder of ſinne that was in him, continually fighting & warring againſt the power of grace that was in him: and thereupon it was, that hee broke out, and cryed out, *O wretched man that I am!*

Hence then we are further giuen to vnderſtand thus much,

Doctr. 2. Gods children account ſinne ſtill abiding in them in part, and felt by them rebelling againſt the power of grace that is in them, their greateſt miſerie.

That Gods children, and ſuch as are truely regenerate, they feele, and they account themſelues wretched and miſerable, in regard of the remainder of ſinne that they find in themſelues, euer rebelling againſt the power of grace that is in them, and they grieue for that miſery of theirs eſpecially, and complaine of it, and deſire to be deliuered from it. Gods children feele themſelues tyred and wearyed, and as it were worne out with continuall tugging and ſtriuing againſt the corruption of their hearts, and nothing more troubles them and grieues them, and nothing doe they more complaine of, then the relikes of ſinne ſtill abiding in them, and drawing them from their ſound obedience to the will of God, and making them ſometimes to doe euill. That which Gods children account their greateſt miſery, is the ſinne that ſtill in part abides in them, and their rebellious luſts riſing from that corruption, their vnbeliefe, their dulneſſe and deadneſſe, and the like: Theſe are the things that moſt of all trouble Gods children, which they moſt grieue for, and complaine of, and for which eſpecially they feele and hold themſelues wretched and miſerable.

We ſhall finde, that Gods children haue beene able to beare

beare their troubles, euen the greateſt troubles, with patience, and they haue quietly ſuffered reproches, afflictions, impriſonment, baniſhment, torment, & martyrdome, when their bodies haue beene racked and rent in pieces by moſt cruell tortures, howſoeuer they were not Stoical and ſenſeleſſe in regard of thoſe torments, yet they neuer thought themſelues wretched and miſerable in reſpect of them; they neuer broke out on the feeling of them, and ſaid, O poore wretched men that we are! No: they haue found matter of ioy and of reioycing in them, as the Holy Ghoſt witneſſeth of them, *Heb.*10.34. *They ſuffered with ioy the ſpoyling of their goods, knowing that in Heauen they had a better and an enduring ſubſtance.* And the Apoſtle ſaith of himſelfe, and of other Miniſters of the Goſpell, 2 *Cor.* 6. 4,5,6. That they found matter of *reioycing in neceſſities, in ſtripes, and in priſons, in tumults, and in labours, &c.* And he concludes, *verſe* 10. *As ſorrowing, and yet alwayes reioycing; as poore, and yet making many rich; as hauing nothing, and yet poſſeſſing all things.*

Heb.10.34.

2 Corinth.6. 4,5,6,7,8,9,10.

Thus haue Gods children beene affected, in reſpect of the greateſt troubles that haue befalne them in this world. But for the trouble of ſinne ſtill abiding in them, and felt rebelling againſt the power of grace in them, and ſometimes leading them as captiues vnder the power of it, that they haue eſteemed as their miſerie of all miſeries, and that they haue grieued for and complained of eſpecially.

When the Apoſtle *Paul* was troubled with temptations to ſin, which Satan ſuggeſted to his mind, & he felt his own corruption ready to ſtirre him vp to pride, through the abundance of Reuelations, he eſteemed thoſe things as beatings and buffettings, and as prickes and thornes in his fleſh, 2 *Cor.*12.7. *Leſt I ſhould be exalted out of meaſure, through the abundance of Reuelations, there was giuen me a pricke in the fleſh, the meſſenger of Satan, to buffet mee, becauſe I ſhould not be exalted out of meaſure.* *Pſal.*119.136.

Dauid saith, *His eyes gushed out with riuers of water, because men kept not the Law of God.* Was *Dauid* thus grieued for other mens sinnes? Oh then, how was he grieued on the feeling of his owne corruption, still in part abiding in him, and rebelling against the power of grace in him, and sometimes ouer-carrying him to the doing of euill? Without question, that was a most bitter griefe and vexation to his soule. And if *the righteous soule of iust* Lot, *was vexed from day to day, in seeing and hearing the vnlawfull deeds of the Sodomites*, as the Apostle witnesseth, 2 *Pet.*2.8. Doubtlesse, his soule was much more vexed, when he found that he had beene so farre ouer-carried, as that he had committed Incest with his owne daughters, *Gen.*19.33. *&c. Heb.*11.25. it is said, That Moses *chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season.* Hee would rather endure any aduersitie, then he would yeeld to the corruption of his owne heart, to liue in sinne; hee held and accounted that, of all miseries, the greatest; and therefore he made choyce rather to endure any hardnesse with the people of God, then to enioy the pleasures of sinne. And thus (vndoubtedly) it is with all that haue the same Spirit and Grace that *Moses* had, euen with all Gods Children; they esteeme sinne still abiding in them, and rebelling against the power of grace in them, and sometimes leading them captiue vnder the power of it, their greatest misery, and that is the thing they grieue for, and complaine of, aboue all things in the world. And the reasons of it are these:

Reasons. 1 First, Gods children haue their eyes opened, and they see and well discerne, that sinne still abiding in them, and rebelling against the power of grace in them, is the cause of all other euils and troubles they vndergoe and endure; and that, were it not for sinne still remaining in them, they should be free from all other miseries in the world.

And

And againe, Gods children are able to apprehend ſin ſtill abiding in them, and rebelling againſt the power of grace in them, and to take notice of it, in the true nature of it, and as it is indeed in it ſelfe (as namely) that it is vile and odious in Gods ſight, and diſpleaſing to God, and in it ſelfe, and of it ſelfe, makes them lyable to the wrath of God, which no other miſery in the world beſides doth; their pouertie, their imprisonment, or any other miſerie they endure, deſerues not the wrath of God in it ſelfe and of it ſelfe; nay they are as highly in Gods fauour in their pouerty, as in their wealth; in priſon as when they are at liberty. Indeed their carriage in other troubles and miſeries, may deſerue Gods anger and diſpleaſure: but the troubles and miſeries in themſelues, and of themſelues, doe not, but ſinne that ſtill abides in them, that doth, in it ſelfe, and of it ſelfe, deſerue the wrath of God: and this, Gods children haue eyes to ſee, and they are able to apprehend and to take notice of. And hence it is, euen on theſe grounds, that Gods children account ſinne ſtill abiding in them, and rebelling againſt the power of grace in them, their greateſt miſery, and that the ſpirituall euils they finde in themſelues, as their Vnbeliefe, their Dulneſſe of minde, their deadneſſe of heart, doe moſt of all trouble them, and thoſe are the things they moſt grieue for, and complaine of, and for which eſpecially they feel and hold themſelues wretched and miſerable.

Vſe 1. How Gods children, and the men of this world differ in their complaints, touching their miſeries.

Now then, this being a truth, it firſt points out to vs a manifeſt difference that is between Gods children & the men of this world: for why? Gods children hold ſin ſtill abiding in them, their greateſt miſery, and they account their ſpirituall euils their greateſt euils, and thoſe moſt of all trouble them, and of thoſe they moſt of all complaine: but (alas) it is far otherwiſe with the men of this world; what do they commonly complaine of? and for what do they thinke themſelues wretched and miſerable; Surely,

for nothing but bodily euils; as becauſe happely they are blinde, or lame, or deafe, or they are impriſoned, or they are extreame poore, or the like: and yee ſhall ſometimes heare a worldly man or woman cry out, and ſay, Oh I neuer did any endure ſuch miſery, as I haue, and do vndergoe! And why ſo? Surely, becauſe they be vnder ſome grieuous ſickneſſe, or ſome extreame paine, or they are vnder extreame pouerty, or the like: but neuer ſhall you heare a carnall man or woman complaine of their wretchednesse and miſery, in reſpect of ſinne that is in them, and becauſe they are full of ſpirituall euils; as becauſe they are ignorant of God, and of the wayes of God, becauſe their hearts are hard, and becauſe they are full of vile ſinfull luſts, and ſuch like. No, no: thoſe things neuer trouble them, a carnall man or woman neuer complaines of thoſe things.

And that this note of difference may be more profitable, let vs euery one examine our ſelues, whether we be affected as Gods children, or no, and whether wee haue in vs that Spirit and that grace that is in Gods children or no. Doeſt thou finde that when thou art vnder any bodily euill, thou art blinde, or lame, or deafe, or thou art extreame ſicke, extreame poore, or in priſon, or the like? yea, it may bee, many bodily euils are on thee at once.

Vſe 2. Triall of our ſelues, whether we haue the affection, the Spirit, and the life and grace of Gods children in vs, or no.

Doeſt thou finde, that though thou art not ſenſleſſe in regard of theſe euils, but thou haſt a feeling of them, yet thou art moſt apprehenſiue of thy miſery, in regard of ſinne, and of ſpirituall euils that are on thee, and thou accounteſt the ſinne that is in thee, thy greateſt miſery? Doeſt thou hold the vnbeliefe of thy heart, thy dulneſſe in good things, and ſuch like; a greater miſery then thy pouerty, or thy ſickneſſe, or any other bodily miſerie whatſoeuer? and canſt thou deſire rather the remouall of thy vnbeliefe, and thy dulneſſe in good things, then the remouall of thy pouerty or ſickneſſe? and, if the Lord were

ſo

ſo pleaſed, that thy ſpirituall euils might bee remooued, though thy bodily euills were continued on thee, then that thy bodily euils ſhould be taken away, and thy ſpirituall euils continued? is it thus with thee? Certainly, that is a ſure euidence that thou haſt in thee the affection, the Spirit, and the life and grace of a child of God: but on the other ſide doſt thou finde, that when thou art preſſed with any bodily euill, thou art blinde, or lame, or deafe, or ſuch like, thou art altogether apprehenſiue of thy bodily euill, and that ſits neere thee, and thou canſt bewaile that in the bitternesſe of thy ſoule, and cry out in reſpect of that, O wretched man or woman that I am! and, Neuer did any endure the like miſery that I endure! but as for the ſinne of thy ſoule, thy blindneſſe of minde, thy hardneſſe of heart, and vile luſts of it, thoſe neuer trouble thee, and of them thou neuer complaineſt, they are no burden to thee; thou art a very poore man or woman, and withall thou art a wicked, vile and ſinfull man or woman, thou art ignorant and graceleſſe, and thy pouerty, that pincheth thee, and that lies hard on thee, and thou feeleſt the miſery of it, and canſt weepe for it; but thy vileneſſe and ſin, that neuer troubles thee, and thou neuer bewaileſt thy ſelfe in reſpect of that. Certainly that ſhewes plainely that thou art of the world, and ſauoureſt onely the things of the world, and thou art farre from the affections of a child of God; yea, know it whoſoeuer thou art; art thou extreme poore and wicked alſo? and doſt thou feele thy pouerty, and haſt thou no feeling of thy vileneſſe and ſinne? know it for a truth, that the Lord hath beguinne to ſit in iudgement againſt thee: and thy pouerty, thou ſtill continuing in thy vileneſſe and ſinne, is but a pledge of more fearefull plagues and iudgements yet to come on thee, and it is but a beginning of ſorrowes, *Mat.* 24 8.

Oh then, let vs euery one herein examine our ſelues, and ſee how we ſtand affected in reſpect of the ſinne that

is in vs: and if we would approue our ſelues to be Gods children; ſinne and the ſpirituall euils that be in vs, muſt be eſteemed of vs as our greateſt miſery, yea, though we haue no bodily euill on vs, we are in health, and our outward eſtate is proſperous, yet then we muſt be able out of a true feeling of ſinne, and the ſpirituall euils that be in vs, ſtriuing againſt grace, and hindering vs in good things, to cry out with the Apoſtle, *O wretched man that I am!* if we would be ſure that we haue in vs the life and grace of Gods children.

Vſe 3. Comfort for ſuch as are euer complayning of their ſpirituall euils, and groning vnder the burden of ſinne.

And ſo for further vſe of the point, here is matter of comfort for thee, whoſoeuer thou art, that art euer complaining of thy ſpirituall euils ſtill cleauing vnto thee, and art euer ſighing, and groaning vnder the burden of thine vnbeliefe, thy dulneſſe of minde, accounting it thy greateſt miſerie, to be burdened with theſe ſinfull infirmities.

Doſt thou hold thy ſelfe wretched and miſerable in reſpect of thy ſpirituall euils, and are all other miſeries thou endureſt, thy pouertie, thy ſickeneſſe, and ſuch like, nothing to thee, in compariſon of thy miſery, becauſe of ſinne ſtill abiding in thee, and ſtill rebelling againſt the power of grace that is in thee? And couldeſt thou be content to vndergoe any miſery in the world, ſo that thou mighteſt be freed from thy ſpirituall euils? Then comfort thy ſelfe, thou haſt the Spirit, the life and grace of a Childe of God, and thou art in the ſtate of grace and of Gods children, thinke on it to thy comfort.

Note we farther: The Apoſtle here giues inſtance in himſelfe, *O wretched man that I am!* The Apoſtle was a man that had a great meaſure of Grace and Sanctification, yet he held himſelfe wretched and miſerable, in regard of ſinne ſtill abiding in him, and rebelling againſt the power of grace that was in him, teaching vs by his example,

That

That the best of Gods Children ought to be farre from that fond conceit, that they are come to perfection of grace in degree, and haue fulnesse of ioy, and comfort, and need not any more to weepe for their sinnes. That is a fond and foolish opinion of some, who thinke they haue howled and wept for their sins, and they haue been sufficiently humbled for them, and they need not to weep any more. That is to indent with God, how farre they wil proceed in humiliation.

Doctr. 3. The vanity of their opinion discouered, who dreame of perfection of grace in degree in time of this life.

Though wee haue ioy in beleeuing, and in the apprehension of Gods loue and fauour towards vs in Christ, and that our sinnes are forgiuen, and that wee haue right and title to all the comforts of the Saints of God, both in this life, and in the life to come, and in this respect our hearts doe reioyce with ioy vnspeakeable and glorious; yet in regard of sinne still abiding in vs, and rebelling against the power of grace in vs, the best of vs all haue cause to cry out, O wretched man or woman that I am, who shall deliuer me from the body of this death!

Come we now to the words following: *Woe shall deliuer mee from the body of this death?* These wordes, *Woe shall deliuer me?* as I shewed, are not to bee taken as if the Apostle had beene ignorant who should deliuer him, or as vttered by way of doubting or despairing of deliuerance; but they are vttered by the Apostle, as it were panting, and breathing, and earnestly desiring deliuerance. The Apostle was already in part freed from the power of his owne corruption, being a man truly regenerate and truly sanctified, yet feeling the remainder of sinne that was in him, still rebelling against the power of grace in him, and finding himselfe in that respect wretched and miserable, hee desires further deliuerance, and more and more to be deliuered, yea, doubtlesse, hee earnestly desired a full and perfect deliuerance. And as it was with the Apostle, so is it with all Gods Children. And the point hence is this,

Doctr.4. Gods children sigh and grone vnder the burden of sin still abiding in thé, and they earnestly desire a ful deliuerance from it, as part of their happinesse.

That Gods Children and such as are truly regenerate, they sigh and grone vnder the burden of sinne still abiding in them in part, and still clogging and troubling them, and they desire deliuerance from it, yea, they earnestly p ant, and breathe after a full and perfect deliuerance from the corruption of nature, and from the spirituall euils they find in themselues: they would willingly shake them off, and bee rid of them altogether. GODS Children constantly and continually desire deliuerance from sinne, and from sinfull infirmities, still sticking in them and cleauing to them, and they would thinke it their happinesse in part, to bee altogether freed from them. And for this wee haue not onely euidence in this Text, but in other places of Scripture: reade *Psalme* 51.12. *Dauid* there prayes thus to the Lord, *Stablish mee with thy free Spirit.* What is that? Why surely, with that Spirit of thine that is euery day more and more to set mee at libertie from vnder the power of Satan, and from vnder the power of mine owne corruption: as if hee had said, O, vouchsafe to mee that good Spirit of thine, and such a measure of thy grace, as I may more and more be freed from the bondage of mine owne corruption. So againe, *Psal.*143.10. hee prayes to the Lord on this manner, *Let thy good Spirit lead mee into the Land of righteousnesse.* As if hee had said, Let not the corruption of mine owne heart hinder mee in the way of holinesse and righteousnesse, but more and more free mee from it by thy grace, and let thy good Spirit so guide me, as I may know what is good, and iust, and righteous, and be able also to practise it. And *Psal.*119.32. hee desires inlargement of his heart, a setting of his heart at liberty, no doubt, from the bondage of corruption, with a promise to runne the way of Gods Commandements, *I will runne the way of thy Commandements, when thou shalt inlarge mine heart.* 1 *Iohn* 3.3. saith Saint *Iohn, Euery one that hath this hope in him, purgeth himselfe:* euery one that

Psal.119.32.

hath

hath hope of glory when Christ shall appeare to Iudgement, purgeth himselfe, that is, hee desires and he endeauours more and more to purge out the corruption of his heart, it is the earnest desire of his heart more and more to haue it cleansed out, and to be freed from it, it is the exhortation of the holy Ghost, *Heb.* 12.1. to the beleeuing Hebrewes, and in them to all Beleeuers, that they should cast away, and throw off the sinne that hangeth so fast on, or easily compasseth about: meaning the corruption of their hearts, that they should altogether disburden themselues of it. And *Mat.6.*13. Christ hath taught all that are able truly to call God Father, thus to pray, *Deliuer vs from euill*, that is, not only from the Deuill, but also from the power of their owne corruption, and from all euill in the World.

Now that which Christ teacheth to pray for, and that which the Lord cals for at the hands of his Children, doubtlesse, they desire to doe, as *Dauid* saith, *Psal.*40.8. *I desired to doe thy good will, O my God; yea, thy Law is within mine heart.* And therefore this conclusion hath ground in Scripture, That Gods children sigh and grone vnder the burden of sinne still abiding in them, and they desire deliuerance from it, yea, they breathe after a full and perfect deliuerance from the corruption of their nature, and from the spirituall euils they find in themselues, and they would willingly be altogether rid of them: it is the constant and continuall desire of their hearts; and the reasons of it are these,

First, Gods children finde, that by reason of the corruption of nature still abiding in them, they are prone to yeeld temptations to sinne suggested by Satan, and that if the Lord hold backe his grace neuer so little, it makes them yeeld not onely consent of will, but to the doing of euill, which is a cut, a wound, and a griefe to their soules. *Reason* 1.

Againe, Gods Children finde much sweetnes in their liber-

liberty and freedome from the corruption of nature in part, in that they are in part freed from it, and they are able in part with freedome of Spirit to serue the Lord, and they would not for all the World be againe in their former bondage.

On these grounds then wee may set this downe for a truth, that Gods Children pant and breathe after deliuerance from the corruption of their nature, euen after a full and perfect deliuerance from it, and from their spirituall euils, and it is the constant and continuall desire of their hearts, to be altogether freed from them.

Vse 1. Difference between Gods Children, and such as are yet in their naturall state, touching their desire of freedome from the corruption of their hearts, discouered.

Now then first, this againe discouers to vs a manifest difference, that is betweene Gods Children and such as are yet in their naturall state and condition: for why? Thus it is with Gods Children, they pant and breathe after a full and perfect deliuerance from the corruption of their hearts, and from their spirituall euils, but it is farre otherwise with them that are yet in their filth and dregs of nature. Alas, they desire nothing lesse then deliuerance from the sinne that is in them, and from the vile lusts of their owne hearts. No, no: they hold it their happinesse to liue in sinne, and to yeeld to the lusts of their hearts, & they account it euen their chiefe felicity, when they may follow the swinge of their owne corrupt hearts, and nothing grieues them more, then when they are crossed in their sensuall delights and pleasures. We finde it so in wofull experience. How many haue we, that are giuen ouer to the vile lusts of their own hearts? And they cannot abide such as will not poure forth themselues to the same excesse of Ryot, and they hate none more then such as goe about to reforme them, yea, such as are yet in their naturall state and condition, and also in the state of reprobation, their desire to sinne is infinit, they "haue in them a will to sinne for euer, if they might liue "for euer in this World, euen when they are in hell, their "desire is to sinne as it was when they were on the earth;

Note.

and

"and therefore their punishment is eternall: that is one "reason of the eternity of it.

And let vs euery one try our selues by the ground of Doctrine now deliuered. Doest thou hold thy selfe a Childe of God? Euery one no doubt is ready to assume that to himselfe. Doest thou, I say, whosoeuer thou art, hold thy selfe a Child of God? then try thy selfe by this particular note: and if thou wouldest indeed approoue thy selfe so to be, thou must find thy selfe not onely in part freed from the power of thine owne corruption, but that thou also findest sweetnesse in that freedome, and doest pant and breathe after a further deliuerance, euen after a full deliuerance from it, and that thou doest wish and desire that aboue all things in the World.

Vse 2. A speciall note of try all, whether we be the Children of God, or no.

This must be in thee, if thou wouldest make it good to the comfort of thine owne soule, that thou art a Childe of God: and though we cannot come to be altogether freed from the corruption of nature, and though we cannot wholly shake off all sinnefull infirmities whilest we liue here in this World, yet if we hold our selues Gods Children, we are to looke to this, that it be the desire of our hearts, to be altogether freed from them, and that we desire it constantly and continually, and that our desire be not a light vanishing motion, but that we second our desire with a carefull vse of all good meanes, diligent hearing and reading in the Word of God, Prayer, and the like; yea, let vs be restlesse and discontent in this respect: that is an holy discontentment, when we finde our selues clogged with vnbeliefe, with doubting, with distrust, and the like, and we would faine shake them off, and we cannot, then to be in a short discontent, and euen restlesse in our desire to be rid of them, and in our care to vse the meanes to that purpose, that is an holy discontentment. And know it, whosoeuer thou art, that art thus restlesse, and thus discontented, know it,

An holy and comfortable discontentment.

it, I say, to thy comfort, that though thou canst not be altogether freed from that spirituall euill that lies heauy on thy soule, and thou desirest to shake off; and vsest all good meanes to that purpose, yet that euill shall neuer be imputed to thee; though the Lord be pleased to keepe thee in exercise vnder it, yet he will neuer charge it on thy soule, but will accept thy will and desire to be freed from it, as if thou wert indeed freed from it. Thinke on that to thy comfort.

Note we further, the Apostle saith not, How shall I deliuer my selfe? how shall I set my selfe free from the body of this death? But, *Who shall deliuer me from the body of this death?* As if he had said, I am not able by mine owne strength and power to deliuer my selfe: and therefore who shall deliuer me? He goes out of himselfe, to seeke deliuerance from the remainder of sinne that was in him.

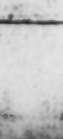
Doctr. 5. Gods children cannot free themselues from corruption, still abiding in them, by any power in themselues.

And thus it ought to be with all Gods children; though they be in part freed from the power of their owne corruption, yet they are not able of themselues, by any power in themselues, further to free themselues; no, they must still pray, as Christ hath taught, Lord, deliuer vs from euill; that is, from the euill of sin still abiding in vs. It is Christ that must further deliuer them, as the Apostle subioynes: *I thanke God through Iesus Christ our Lord.*

Vse 1. Confutation of the Papists.

This I note, to shew that first the Papists are deceiued, who hold, that a man regenerate hath such power in himselfe, as he is able to keepe himselfe free from mortall sinne, as they call it, yea, perfectly to fulfill the Law of God. That is a grosse error. And againe, to shew that they please themselues with a fond and windy conceit, whosoeuer they be that thinke they may, at their owne time & pleasure, deliuer themselues from vnder the bondage of their owne lusts, they are in thraldome to the lusts of their owne hearts, and they thinke they can at their owne time and pleasures deliuer themselues: they

Vse 2. Another vaine conceit discouered.



that

that ſo thinke, are blinded by the Deuill, and are the Deuils fooles; he hood-winkes them, and makes them neglect the timely vſing of meanes, by which God worketh the calling & conuerſion of his Choſen, and deliuerance from vnder the power of ſin and Satan, namely, diligent hearing, reading, and meditating in the word of God, and the like.

Come we now to the laſt words of this Verſe, wherein the Apoſtle expreſſeth from what he would be deliuered, namely, from the body of this death. *Who ſhall deliuer me,* (ſaith he) *from the body of this death?* that is, as we ſhewed, from the maſſie lump of ſinne ſtill abiding in me, which is deadly, and in it ſelfe deſerueth death of bodie, and death of ſoule.

Now here in the firſt place obſerue we, that the Apoſtle deſireth to bee deliuered and freed from the maſſie lump of ſinne he ſtill felt in himſelfe, which he cals by the name of a bodie: he ſaith, *Who ſhall deliuer me from the bodie of this death?* He ſaith not, Who ſhall deliuer me from ſome limme or member of that corruption I ſtill finde in my ſelfe? But, *from the body of it.* Hee deſires to be deliuered from the bodie of corruption that hee ſtill found in himſelfe, euen from ſinne and corruption, extending it ſelfe ſtill in part ouer all the powers of his ſoule. Thus it was with the Apoſtle, & thus indeed it ought to be with all that would be like the Apoſtle, euen with all and euery one that would finde their hearts taken vp with a true deſire of deliuerance, and freedome from the corruption of their owne nature. And the point hence is this,

Doctr.6. A true and comfortable deſire of freedome from ſin, is a deſire to be freed from ſin in all the powers of the ſoule, and in all the parts and members of the body.

If wee deſire to bee freed from the corruption of our owne nature truly, and as we ought to doe, and ſo as our deſire may yeeld true comfort to vs, then it is our deſire, and we endeauour, and we labour, and ſtriue to be freed from the body of ſinne, from the maſſie lumpe of corruption in all the powers of our ſoules, and in all the parts and members of our bodies: our deſire is to haue corruption

tion and ſinne remoued and taken away, not from our mindes alone, or from our wils alone, but from all and euery power and faculty of our ſoules, and from all and euery part and member of our bodies. That the whole maſſe and body of ſinne ouer-ſpreading all the powers of the one, and parts of the other, may be remoued, that is our deſire, if we haue in vs a true deſire: for indeed that is ſuch a deſire, as is ſuteable and agreeable to that which
2 Cor.5.17. the holy Ghoſt requires of vs. 2 *Cor.* 5. 17. ſaith the Apoſtle, *If any man be in Chriſt Ieſus, let him be a new creature.* And
Epheſ.4.22. *Epheſ.*4.22. he ſaith againe, *Caſt off the old man, which is corrupt through the deceiuable luſts.* And the like exhortations we haue in many other places of Scripture. And the holy Ghoſt requiring this of vs, euen a new creation, and a caſting off the old man, as it were a perfect man, with all the parts and members of a perfect man, ſurely, our deſire is anſwerable to it, if it be a true deſire. And ſo, if we deſire freedome from our owne corruption truly, and as we ought, and ſo as we may finde comfort in our deſire, then wee deſire, as the holy Ghoſt requires of vs, freedome from the bodie of ſinne, from the maſſie lumpe of ſinne in all the powers of our ſoules, and in all the parts and members of our bodies. And the reaſon and ground of it is this,

Reaſon. True Regeneration or ſanctification is entire, it is of the whole man, it is found in all the powers of the ſoule, and in all the parts and members of the bodie, ſinne and corruption is remoued in part from all the powers of the one, and from all the parts and members of the other, and grace is wrought in part throughout in them that are truly ſanctified, according to that of the Apoſtle, 1 *Theſſ.* 5. 23. *The very God of peace ſanctifie you throughout.* And therefore it muſt needs be, that as many as deſire to be freed from the corruption of their owne hearts truly, and as they ought to deſire; and ſo as they may finde comfort in their deſire, they deſire, and they endeauour,

nour, and they labour, and striue to be freed from the body of sinne, from sinne throughout in all the powers of their soules, and in all the parts and members of their bodies.

Vse. Who they be that deceiue themselues, in their desire of freedome from sinne.

Let no man then, for vse of this, deceiue himselfe, and thinke that he hath a true desire to be freed from the corruption of his nature, because haply hee desires to haue the blindnesse of his minde remoued, and error taken away from his iudgement, and yet hath no desire to bee freed from the sinfull lusts of his heart. Many there bee that haue a great desire after knowledge, & that their ignorance may be dispelled & remoued, their desire in that respect is insatiable; which I discommend not: but in the meane time their hearts are full of Pride, Enuy, Self-loue, Selfe-conceit, Couetousnesse, and the like, and they haue no desire at all to haue their hearts cleansed & freed from those vile lusts. Now such persons, if they thinke they desire freedome from sinne truely and to their comfort, they deceiue themselues, they are farre from that desire that was in the Apostle, and from that desire that is found in Gods children. Gods children, doubtlesse, feele the waight of sinne pressing and lying heauy, not onely on their minds, but on their hearts also, and they desire to be disburdened, as from Ignorance, and Blindnesse of mind, and Error of Iugdement: so from Pride, Selfe-loue, Couetousnesse, and other inordinate lusts and euill affections, and indeed from the whole body of sinne, from sin in all the powers of their soules, and in all the parts and members of their bodies.

And this must be thy desire; if thou wouldst find comfort in thy desire, thou must desire, and labour, and striue for the remouall of sinne from thy mind, will, affections, memory, conscience, appetite, senses; and that Grace may be wrought in thee throughout, that is an holy and a sanctified desire, the desire of a Child of God, and that will seale vp to thee this comfort, that thou hast in thee the

the Spirit of grace and ſanctification: and therefore neuer reſt, till thou find that it is the deſire of thy heart, to be deliuered from the body of ſinne.

Now in that the Apoſtle here calles the corruption of nature ſtill abiding in him in part, by the name of *a bodie*, we are giuen to vnderſtand thus much: I will but touch it briefly; we haue hereto fore handled the point.

Doctr.7. The corruption of nature is, as it were, a maſſie and ſubſtantiall body.

That the corruption of nature is no light ſuperficiall thing, no ſhadow; but it is as it were a maſſie and ſubſtantiall body, though indeed it is no ſubſtance, as ſome haue thought: for then could not the ſoule be immortall. But it is as a body, and it hath as it were all the dimenſions and all the parts of a foule, monſtrous, and deformed body, in which are found all ſinnes bound vp, as it were, in one body, which breake out as any occaſion is offered. And hence it is, that the Apoſtle eals diuers foule ſinnes breaking out of this body, *members*, Coloſſ.3.5. *Mortifie your members which are on the earth, fornication, vncleannesse, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is Idolatrie.* Yea, the corruption of nature containes in it all ſinnes; it is as a Roote, or an Ocean Sea, ſending out ſtreames and flouds of ſinne; ſo that, as one ſaith well, If all hereſies and ſinnes were ceaſed in the world, yet if the Lord leaue a man to himſelfe, hee hath in him ſufficient matter and ſpawne to breed all kind of error and ſinne, *Gal.*5.19.

Coloſſ.3.5.

Gal.5.19.

The Apoſtle hauing reckoned vp many workes of the fleſh, he is forced to conclude, *Verſ.*21. and ſuch like, as not able to reckon vp all. And indeed, if a man from his "infancy were ſcuered from the company of men, and *Note.* "did liue in the wilderneſſe, where he could neither ſee, "nor heare any euill, yet ſo great is the corruption of his "owne nature, that his owne heart would teach him to "doe wickedly. I am not able to expreſſe the greatneſſe of the corruption of mans degenerate nature. No ſurely, if an Angell ſhould come from heauen, he were not able to

to expresse it: and therefore for the vse of this,

Let no man thinke it a small matter, a light and trifling thing, to be in his naturall condition. Some there be that please themselues, and thinke themselues in very good case, onely because they are free from some grosse actuall sinnes; they are no Drunkards, no Whoremongers, or the like. Poore soules! they deceiue themselues: this they may be by restraining grace, and yet lye wallowing in the puddle of their own filthinesse. And know it, whosoeuer thou art, it is not onely thy actuall transgression of Gods Law, that makes thee lyable to Gods wrath, but it is also thy naturall corruption, yea, that chiefely, that being the mother-sinne, and the roote of all other sinnes, that doth stand vp betweene thee and Gods fauour, and make thee lyable to Gods curse and euerlasting perdition. And therefore labour thou to see the greatnesse of thy naturall corruption, and to see thy selfe vnder the wrath of God in regard of that, and seeing it, bewaile and lament for that aboue all things in the world, yea, when thou humblest thy selfe for any knowne actuall sin, then looke thou bewaile the corruption of thine owne heart, as the roote and mother of that and all other thy sinnes. For haply thou maist acknowledge some knowne actuall sinne, out of selfe-loue, or for feare of shame, or punishment, or the like: and vnlesse by that sinne thou be brought to haue a sense and sorrow for the mother of that and all other thy sinnes, thou shalt neuer finde ease and refreshing from Christ. *Hee came not to call the righteous*, Matth.9.13. *but sinners to repentance*: and not euery sinner, but that sinner that condemnes sinne in himselfe, and especially the mother sinne, and *is weary, and loaden, and grones vnder the burden of it*, *Matth.*11.28.

Vse. It is no small matter for a man to be in his naturall state and condition.

Matth.9.13.

Matth.11.28.

Now further, the Apostle addes, *the body of this death*, or, *this body of death*, that is, which is deadly in it selfe, and of it selfe deserues death, and makes me lyable to death temporall, and death eternall.

Doctr.8. The best of Gods children haue that in them, that in it selfe, and of it selfe, makes them lyable to death temporall, and death eternall.

Rom.6.23.

Ezech.18.4.

Gen.2.17.

We see then, that the best of Gods children, euen such as the Apostle was, though they haue but the remainder of sinne in them, yet they haue that in them, that of it selfe, and in it selfe deserues death of body, and death of soule, they haue in them a body of death, euen that which in it selfe, and of it selfe, makes them lyable to death temporall, and death eternall: for why? they haue still abiding in them in part, that which is contrary to the perfect purity & holinesse that is required in the Law of God, and it is in it selfe truly and properly sinne, and *the wages of sinne is death, Rom.6.23.* And *the soule that sinneth*, and is guilty of sinne, *shall dye, Ezech.18.4.* according to that threatning, *Gen.2.17. In the day thou eatest thereof, thou shalt die the death.*

Obiect. Iam.1.15.

Obiection. *Iam.1.15.* the Apostle saith, *When lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.* Therefore naturall corruption, of it selfe, and in it selfe, makes not lyable to death.

Answ.

Iam.1.13.

I answere, The purpose of the Apostle in that place, is not to put a difference betweene naturall corruption, and actuall sinne, in regard of the desert; as if actuall sinne deserued death, and made men lyable to death, and that concupiscence or naturall corruption did not so: but to shew that *God tempteth no man to sinne*, as it is *Verse 13. but that he is tempted, entised, and drawne to sinne by owne concupiscence.* And he puts downe the fruits of concupiscence, or naturall corruption, that it enticeth & draweth to sinne, and that it brings foorth sinne and death: and therefore still it remaines a truth, that the best of Gods children hauing but the remaynder of sin in them, they haue that in them, which in it selfe, and of it selfe, makes them lyable to death temporall, and death eternall. And therefore for the vse of this,

Vse.

Gods children, euen the best of them, are to acknowledge it Gods mercy, that they are not throwne to hell; they haue that in them, that deserues hell. And if the best of

of Gods children haue that in them that deſerues hell, what then haue they that haue the body of ſin, in the full force and ſtrength of it breaking out with many foule actuall ſins? Surely, they haue that in them, that deſerues the hotteſt fire of hell; and they are but vnder Gods patience and long ſufferance; and that they are ſuffered to liue many yeares on the face of the earth, it is but the patience of God towards them, they are euery moment ſubiect to the ſtrokes of Gods hand, to plagues and iudgements in this world, and to euerlaſting perdition in the world to come; and it is a fooliſh plea that ſome vſe, when they are told of their ſinnes, and that by the leaſt of their ſins, they deſerue hell and damnation.

The beſt of Gods children haue that in them that deſerues hell, and that they haue ſin in them in the full force of it, haue that in them that deſerues the hotteſt fire of hell.

Oh, ſay they, I hope there is no ſuch matter. Will the Lord damne my ſoule for a little Swearing, for a little Idle and Fooliſh talking, and for a little Merriment? No, no: I hope there is more mercy with the Lord then ſo: I pray God I neuer doe worſe, and then I hope I ſhall doe well enough. Poore ſoule! Thou ſpeakeſt ignorantly and fooliſhly. Doſt thou not ill enough to prouoke the Lord to anger, and to damne thee bodie and ſoule? This thou doſt by the leaſt of thy ſinnes; and though God be mercifull, yet he is iuſt alſo, and it ſtands with his Iuſtice, to damne thy ſoule for the leaſt of thy ſins, thou liuing and dying in it without repentance. And therefore think not that the Lord ſhould deale hardly with thee, if he ſhould damne thy ſoule and body for thy Swearing, thy Idle and Fooliſh ſpeaking, vnleſſe thou repent of thoſe ſinnes: for the leaſt of thoſe ſinnes deſerues death and damnation, and it is Gods mercy in Chriſt, that the beſt of Gods children are not throwne to hell, for the remainder of ſin that is in them, though they had no other ſins at all.

VERSE 25.

I thanke God through Ieſus Chriſt our Lord: then I my ſelfe in my minde ſerue the Law of God, but in my fleſh the law of ſinne.

OVr Apoſtle hauing vttered his complaint, in regard of ſinne ſtill abiding in him, and rebelling againſt the power of grace in him, *O wretched man that I am, who ſhall deliuer mee from the bodie of this death!* and made knowne his deſire to be deliuered, and from what hee would be deliuered; here in the firſt wordes of this verſe, he ſubioynes matter of comfort and conſolation in and *through Chriſt*, for which he giues thanks to God, and he ſaith, *I thanke God through Ieſus Chriſt*: whom he further ſtiles by his Title, *(Lord)* appropriating that title to himſelfe and other true Beleeuers, *through Ieſus Chriſt our Lord.*

Now not to meddle with the words following, but to keepe within the compaſſe of theſe wordes, containing matter of comfort, whereby the Apoſtle did cheere vp himſelfe, I will briefly lay forth the ſenſe and meaning of them.

Interpretation.

I thanke God. Some would haue theſe words read thus: *The grace of God through Ieſus Chriſt.* But indeed they are miſtaken. In the Originall word, it is the ſame that we haue, *Rom.* 1. 8. εὐχαριστῶ τῷ θεῷ μου. *I thanke my God.* And it is rightly rendred, *I thanke God:* that is, I bleſſe God, I praiſe God, or I giue him thankes. *Through Ieſus Chriſt.* Theſe wordes haue reſpect and looke backe to that the Apoſtle ſaid verſe before, *Who ſhall deliuer mee?* Which being vttered by him (as I told you) as it were panting and breathing after deliuerance. Here hee ſubioynes matter of comfort in and *through Ieſus Chriſt*, that in him he ſhould be deliuered: for ſo the ſentence is to be ſupplied, to make vp the full ſenſe and meaning. As if the Apoſtle had ſaid, *Through Ieſus Chriſt*, I ſhall be deliuered,

liuered, I certainly expect and looke for a full and perfect deliuerance from the power of ſinne ſtill abiding in me, and from the guilt of ſinne: for both theſe are here to be vnderſtood, as may eaſily appeare by the connexion of this Text, with that which followeth, Chap. 8. *Now then, there is no condemnation to them that are in Chriſt Ieſus.*

And ſo theſe words *through Ieſus Chriſt*, they carry this ſenſe; I am perſwaded, I reſt on it, that through Ieſus Chriſt, I ſhall haue a full deliuerance from the power of ſinne, and from the guilt of ſinne, for which I bleſſe God, I thanke God, through Ieſus Chriſt.

The Apoſtle addes *our Lord*: (that is) our Lord, not only as he is Lord ouer all creatures by right of creation, but in more ſpeciall manner, and that in a double reſpect: Firſt, in reſpect of free donation from his Father, *Iohn* 17. 9. Secondly, in reſpect of his worke of Redemption, *1 Cor. 6. 19 20. Ye are not your owne: for ye are bought for a price.* Chriſt hath redeemed you with his owne blood, and therefore you are his, he is Lord ouer you. Iohn 17.9. 1 Cor. 6. 19, 20.

Thus then conceiue we theſe words; *I thanke God through Ieſus Chriſt our Lord.* As if the Apoſtle had ſaid, *I bleſſe God, I praiſe God, and I giue God thankes, that in and through Ieſus Chriſt, I certainly expect and looke for deliuerance, yea I am fully perſwaded, and I reſt on it, that in and through him, I ſhall haue a full and perfect deliuerance from the power of ſinne ſtill abiding in me, and from the guilt of ſinne, euen in and through him who is my Lord and yours, and the Lord of all true Beleeuers, both by donation and free giſt from his Father, and by right of Redemption.*

Firſt, here we ſee, we may eaſily obſerue it, that the Apoſtle breaking out into a complaint of his wretchednes in regard of ſinne ſtill abiding in him in part, and deſiring deliuerance from the power of ſinne, and from the guilt of ſinne, euen panting and breathing after it, he found no comfort in himſelfe, or in any thing that was in himſelfe, or in any other, but onely in Ieſus Chriſt.

He found nothing that was able to free him from the power of ſinne, and that might pacifie his conſcience, in reſpect of the guilt of ſinne, either in himſelfe, or elſewhere in the world, but only in Ieſus Chriſt: and hauing before cryed out, *O wretched man that I am, who ſhall deliuer mee from the body of this death!* Here he gathers comfort to himſelfe, and cheeres vp his ſoule, that in Ieſus Chriſt deliuerance was to be found, and he ſaith, *I thanke God through Ieſus Chriſt, I ſhall be deliuered.* The point hence is this:

Doctr.1. The mind and conſcience weary, and loden, and groning vnder the burden of ſin, finds no eaſe, comfort or refreſhing, till it come to reſt on Chriſt.

That the ſoule of man or woman being troubled in reſpect of ſinne, feeling the waight and burden of it preſſing and lying heauy on it, yea, the ſoule of man or woman feeling but the remainder of ſinne, and ſinfull infirmities, that ſtill ſticke and cleaue to it, (for that was the Apoſtles caſe) I ſay, feeling but the remainder of ſinne preſſing, and lying heauy on it, and being weary and loden with the burden of it, it findes no eaſe, no comfort, no refreſhing in it ſelfe, or in any thing elſe-where in the world, but only in Ieſus Chriſt, the mind and conſcience weary, and loden, and groning vnder the burden of ſin, cannot poſſibly be eaſed or comforted, and refreſhed, till it come to reſt on Chriſt, in him alone is eaſe, comfort, and refreſhing to be found to the wearie ſoule, and to the poore diſtreſſed minde and conſcience. And hence it is that Chriſt is called, The Prince of Peace, *Iſai.9.6. Vnto vs a childe is borne, and vnto vs a Sonne is giuen, and hee ſhall call his name, Wonderfull, Counſeller, The mighty God, The euerlaſting Father, The Prince of Peace.*

Eſai 9.6.

Epheſ.2.14. Rom.5.1. And he is called our Peace, *Epheſ.2.14. He is our peace, who hath made of both one, and hath broken the ſtop of the partition Wall. Rom.5.1.* The Apoſtle ſaith, that *being iuſtified by faith, wee haue peace toward God, through our Lord Ieſus Chriſt.* And hence, doubtleſſe, it was, that the Apoſtle ſaith, 1 *Cor.2.2. Hee eſteemed to know nothing ſaue Ieſus Chriſt, and him crucified.* And *Philip.3.8,9.* The Apoſtle

1 Cor.2.2. Philip.3.8,9.

poſtle ſaith, *Hee counted all things loſſe, and indged them to bee dung, in reſpect of this, that hee might winne Chriſt, and bee found in him.* And Chriſt himſelfe calls all that are weary, and loden, and grone vnder the burden of their ſinnes, to come to him, with a promiſe that in him they ſhall finde eaſe, comfort, and refreſhing: *Matth.* 11. 28. *Come vnto mee, all yee that are weary and laden, and I will eaſe you.* Matt. 11.28.

Theſe and many other teſtimonies of Scripture doe make this manifeſt, that in Chriſt alone, the poore weary ſoule, and the diſtreſſed minde and conſcience finds eaſe, and comfort, and refreſhing, in reſpect of freedome from the guilt of ſinne: and the reaſon of it is this: *Reaſon.*

In Chriſt alone is found that which is able to anſwer the iuſtice of God, and to appeaſe his anger for ſinne, euen fulneſſe of merit is found in his blood alone, for the taking away both of the guilt and puniſhment due to ſin: he being God and man in one perſon, his death and ſuffering is of infinit merit for the taking away of ſinne, and therefore it muſt needs be, that in Chriſt alone is eaſe, comfort, and refreſhing to bee found to the weary ſoule, and to the poore diſtreſſed minde and conſcience, and the ſoule of man or woman troubled for ſinne, and tyred out, feeling the waight and burden of ſinne preſſing and lying heauy on it, can finde no eaſe, comfort or refreſhing in it ſelfe, or in any thing elſe-where in the world, touching freedome from the guiltineſſe of ſinne, but onely in Ieſus Chriſt: and this being a truth,

Vſe 1. That error of the Papiſts confuted, that peace of conſcience towards God, may be had by inherent holineſſe, and by the merit of good workes.

For vſe, it meets with a Popiſh error; it is held and taught by the Papiſts, that peace and quietneſſe of conſcience, euen towards God, may bee had by inherent holineſſe, and by the merit of good workes, that a man may haue his conſcience quieted and pacified in reſpect of Iuſtification, and freedome from guiltineſſe of ſinne, by his owne inherent holines, and by the merit of his owne good workes. That is a groſſe error, and it cannot ſtand

with the Truth now deliuered. *Luther* reports, that hee in his time obſerued many Papiſts, that tooke great paines, and on meere conſcience did as much as was poſſible for them, in Faſting, Prayer, and other exerciſes; and all to this end, that they might finde quietneſſe, and peace of conſcience; and yet the more they laboured, the more they were ſtricken downe with feare, and eſpecially when they came to the houre of death; then (ſaith he) I haue ſeene them exceeding fearfull, yea, I haue ſeene ſometimes Murtherers, and others, executed as notorious Malefactours, die more comfortably, then they did.

This *Luther* obſerued in his time. And no maruell though it were ſo: for it is not poſſible, that the conſcience ſhould bee pacified touching freedome from guiltineſſe of ſinne, by any good thing found in vs, or done by vs for the merit of it; no, I dare bee bold to ſay, that Chriſt his fulfilling of the Law of God cannot pacifie the conſcience, in reſpect of the guiltineſſe of ſinne: for then Chriſt died in vaine, and therefore it is a groſſe errour to ſay, that peace of conſcience towards God may bee had by inherent holineſſe, and by the merit of good Workes. ✠

Againe, for a ſecond vſe: is it ſo, that in Chriſt alone is found eaſe, comfort and refreſhing to the weary ſoule, and to the poore diſtreſſed minde and conſcience? Cannot the ſoule that is wearied with the burden of ſinne, bee eaſed and comforted, till it come to reſt on Ieſus Chriſt?

Vſe 2. Where Gods children feeling their ſinfull infirmities lying heauy on their ſoules, are to ſeeke for eaſe, comfort, and refreſhing.

Then learne we, when ſin lyeth heauy on our ſoules, and we feele the waight and the burden of it, yea, we being Gods children, and feeling ſinfull infirmities lying heauy on our ſoules which wee are weary of, and would willingly ſhake off, and cannot; learne we, I ſay, where we are to ſeeke and to looke for eaſe, comfort, and refreſhing. Surely not in our ſelues, nor in any thing in our ſelues,

ſelues, nor elſe-where in the World, but onely in Ieſus Chriſt the Store-houſe of all true comfort.

Some there be that much complaine of their ſinfull infirmities, and it is a good complaint; I doubt not but they are the deare children of God that ſo complaine, and they ſay ſometimes, Oh, if I might come to ſuch a meaſure of faith, or ſuch a meaſure of truſt in God, or ſuch a meaſure of ioy and delight in good things, and ſuch like; I ſhould be well, my minde would then be at eaſe and quiet.

Indeed, I grant, if thou hadſt that meaſure of faith, of truſt in God, and delight in good things thou deſireſt, it would yeeld thee much comfort, becauſe it would ſtrongly ſeale vp to thee thy being in Chriſt: yet thou muſt know, that ſtill thy comfort comes from Chriſt, it is not "the meaſure of thy faith, nor the meaſure of any other "grace that is in thee, becauſe it is ſo great or ſo ſtrong, *Note.*
"and becauſe of the excellency, goodnes and dignity of it, that yeelds thee comfort, but becauſe faith hath an eye to Chriſt, and from him drawes downe comfort, and becauſe other graces doe euidence to thee thy being in Chriſt; and ſo from Chriſt alone, ſtill comes all thy comfort and peace to thy ſoule. And therefore reſt not in any grace or goodnes in thy ſelfe, as the ground of thy comfort, though it may yeeld thee much comfort, in that it giues thee aſſurance that thou art in Chriſt; yet ſtil for the ground of thy comfort, goe out of thy ſelfe, and ſeek for that in Chriſt alone: in him alone ſhalt thou finde eaſe, comfort, reſt, and refreſhing to thy weary ſoule.

Note wee further, the Apoſtle hauing cryed out, *O wretched man that I am, who ſhall deliuer mee from the bodie of this death!* here he cheere vp himſelfe with this, that certainly in Chriſt he ſhould haue a full deliuerance from the power of ſinne.

Thus may Gods Children comfort and cheere vp themſelues: That howſoeuer they now are troubled with many

How Gods Children may comfort and cheer vp themſelues, though they bee troubled with many ſinfull infirmities. Philip.1.6. 1 Cor.13.12.

many ſinfull infirmities, that preſſe them and lye heauy on them, yet one day in and through Chriſt they ſhall be fully and altogether freed from them: *The Lord hath begunne his good worke of grace in them, and hee will perfect it, Philip.1.6. and they ſhall one day know as they are knowne,* 1 *Cor.*13.12. And therefore comfort thy ſelfe, whoſoeuer thou art, that feeleſt the want of holineſſe and ſanctification, and art euer complaining of that want: here is ground of comfort for thee. Haſt thou the firſt fruits of the Spirit? an hatred of all ſinnes, a conſtant purpoſe to pleaſe God, and a true feare of God, and hereby euidence that thou art in Chriſt? Then comfort thy ſelfe: hee will not onely free thee from the guiltineſſe of ſinne, and from the puniſhment due vnto thee for ſinne, but he will one day alſo free thee altogether from the power of ſinne, and thou ſhalt one day bee fully and perfectly ſanctified, and be inueſted with the perfect and glorious Image of Ieſus Chriſt.

In the next place obſerue wee, that the Apoſtle here ſpeaking of his deliuerance from the power of ſinne, and from the guiltineſſe of ſinne through Ieſus Chriſt, hee doth not barely affirme it, and ſpeake of it, but hee affirmes it, and ſpeakes of it with thankſgiuing to God, he ſaith not barely, Through Ieſus Chriſt I ſhall be deliuered: but *I thanke God, I bleſſe God, and I giue him thankes through Ieſus Chriſt*, I ſhall haue deliuerance. Hee remembers this great benefit of deliuerance from the power of ſinne, and from the guiltineſſe of ſinne through Chriſt, and ſpeakes of it with hearty thanks to God for it.

Now, that which the Apoſtle did, that muſt wee doe, euen as many as would approue themſelues to be ſuch as the Apoſtle was, that is, truely regenerate, and Gods children: his example muſt be our patterne, and the duty hence is this,

*Doctr.*2. That wee muſt neuer mention and ſpeake of Gods bene-

benefits and mercies vouchſafed vnto vs, and eſpecially heauenly and ſpirituall benefits, as freedome from ſinne, hell, death, and damnation, the fauour of God, comfort in Chriſt, or the like, but we are to haue our mouthes opened in magnifying and prayſing God for the ſame; whenſoeuer wee either thinke or ſpeake of Gods bleſſings, benefits and mercies vouchſafed vnto vs, yea, the bleſſings and good things we hope for, and expect, and looke for at the hands of the Lord, and eſpecially heauenly and ſpirituall good things, ſuch as concerne life and ſaluation, and the euerlaſting good of our ſoules, we are not barely to thinke or ſpeake of them, but ſo to thinke, and ſo to ſpeake of them, as that we giue the Lord his due praiſe and glory, and in thinking and ſpeaking of them, our hearts muſt be enlarged, and our mouthes opened, in giuing praiſe and thankes to the Lord for the ſame; we muſt bleſſe God, and giue him prayſe for good things paſt, preſent, or to come, eſpecially for the good things of the life to come, whenſoeuer we either thinke or ſpeake of them.

We muſt bleſſe God, and giue him praiſe for good things paſt, preſent, or to come, eſpecially for the good things of the life to come, whenſoeuer we either thinke or ſpeake of them.

Thus did the holy Apoſtle: we find it in the beginning of moſt of his Epiſtles, that he breakes out into praiſe and thankes to God, for ſpirituall good things beſtowed on himſelfe, and on the Church and Saints of God to whom he writ, as *Rom.* 1.8. *I thanke my God, through Ieſus Chriſt, for you all, becauſe your faith is publiſhed throughout the whole World.* 1 *Cor.* 1.4. *I thanke my God alwayes on your behalfe, for the grace of God which is giuen you in Ieſus Chriſt.* *Epheſ.* 1.3. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſing in heauenly things in Chriſt.* And ſo in other of his Epiſtles. And thus did the Apoſtle *Peter*, 1 *Pet.* 1.3. ſaith he, *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the Reſurrection of Ieſus Chriſt from the dead.*

Rom. 1.8.

1 Cor. 1.4.

Epheſ. 1.3.

1 Pet. 1.3.

And

And the holy man of God, *Dauid*, though hee made precious account and reckoning of Prayer, and vſed it much and often, yet Prayſe and Thankeſgiuing to God he held and accounted moſt excellent, and that he vſed ſeuen times a day (that is often) a certaine number being put for an vncertaine, *Pſal.*119.164. *Seuen times a day doe I praiſe thee, becauſe of thy righteous iudgements*, and he compoſed and made many *Pſalmes* purpoſely of Prayſe and Thankeſgiuing to God, *Pſalme* 103.1,2. he ſtirres vp himſelfe, and cals on his owne ſoule, and all that was within him, to prayſe the holy Name of the Lord, for his mercies and benefits in pardoning his ſinnes, in redeeming his life from the graue, and crowning him with mercie and compaſſion.

Pſal.119.164.

Pſal.103.1,2.

This hath beene the practice of the holy Seruants of God in all Ages, to praiſe the Lord for his mercies and benefits beſtowed on them, & eſpecially for ſpiritual and heauenly bleſſings: and this ought to be our practice, if we would approoue our ſelues to be guided by the ſame Spirit that they were; whenſoeuer we either thinke or ſpeake of good things paſt or preſent beſtowed vpon vs, or the good things we hope for from the Lord, eſpecially good things heauenly and ſpirituall, we are to haue our hearts enlarged, and our mouthes opened in magnifying and prayſing God for the ſame; that is our dutie, and there is reaſon for it. The reaſon and ground of it is this,

The glory and prayſe of God is the principall end of all his actions, *Prou.* 16.4. *The Lord made all things for his owne ſake*: that is, for his glories ſake it is that we are taught to pray for in the firſt place, that his name may be glorified, and it is the ſhutting vp of all our Petitions: *Thine, O Lord, is Kingdome, Power, and Glory.* It is the end of all the bleſſings of God beſtowed vpon vs. Therefore are bleſſings and good things beſtowed on vs, *That wee ſhould ſet foorth the vertues of God*, as the Apoſtle

Prou.16.4.

Apoſtle ſpeakes, 1 *Pet.*2.9. that wee ſhould magnifie the Power, Wiſedome, Goodnes, and Mercy of God, in beſtowing good things on vs, and eſpecially good things heauenly and ſpirituall. 1 Pet.2.9.

And therefore doubtleſſe, this is a dutie incumbent, and lying on vs, That whenſoeuer wee either thinke or ſpeake of good things already beſtowed on vs, or good things we expect and looke for from the Lord, eſpecially good things heauenly and ſpirituall, our hearts are to be enlarged, and our mouthes opened, in magnifying and prayſing God for the ſame.

Now this is a dutie little thought on, or at leaſt little practiſed by many in the world. Where is (almoſt) that man, or woman, that giues true prayſe to God for the good things of this life beſtowed vpon them? Haply, for forme and faſhion, they vtter ſometimes a few words; I prayſe God, or I thanke the Lord, for this or that good thing. But where is that enlarging of the heart, and that feeling affection, opening the mouth wide in prayſing God, that was in *Dauid*? 1 *Chr.*29.10.11.12.13. *Bleſſed be thou, O Lord God of Iſrael our Father, for euer and euer. Thine, O Lord, is Greatneſſe, and Power, and Glorie, and Victory, and Praiſe: For all that is in the Heauen and Earth, is thine: thine is the Kingdome, O Lord, and thou exalteſt as Head ouer all. Both Riches and Honour come of thee, and thou reigneſt ouer all, and in thine hand is power and Strength, and in thine hand it is to make great, and to giue ſtrength vnto all. Now therefore, our God, wee thanke thee, and praiſe thy glorious Name.* He could not finde words ſufficient to ſet forth the affection of his heart.

Vſe 1. Reproofe of ſuch as are careleſſe in the practice of this duty of thankſgiuing to God for good things.

1 Chron.29.10.

11

12

13

Where is this manner of prayſing God to be found? Surely, it is hard to be found amongſt men. Well, as the Prophet ſaith, *Hoſea* 4.15. *Though Iſrael play the harlot, yet let not Iudah ſinne.* Hoſea 4.15.

So I ſay in this caſe, Howſoeuer others neglect this dutie, yet let not ſuch as feare the Lord, forget it; let them *Vſe* 2.

Such as feare the Lord, are with feeling hearts to magnifie the Name of the Lord, for good things bestowed on them, especially spirituall good things. Rom.8.17.

them with feeling hearts magnifie the Name of the Lord for good things bestowed vpon them, especially for spirituall good things. Wee are to prayse God for the least bit of bread we haue to put into our mouthes, much more are wee to magnifie his Name, for freeing vs from the power of Sinne, Hell, Death, and Damnation, and making vs his Children, his Sonnes and Daughters, *yea, heires, euen ioynt-heires with Christ, Rom* 8.17. and by him giuing vs certaine Title to an Inheritance euerlasting in his owne Kingdome.

Reall thanksgiuing is to be yeelded to the Lord.

2 Sam.7.18.

Oh, these things are to affect our hearts and soules, and for these wee are to magnifie the Name of the Lord especially: yea, not onely in word to prayse God for these spirituall blessings, but to yeeld to him, in lieu of them, reall thanksgiuing; to labour to answer the Lords mercy in these things, by yeelding to him all holy obedience, and by walking humbly before him all the dayes of our life; euen out of a feeling acknowledgement of his goodnesse and mercy towards vs in these things, to breake out and to say with *Dauid*, 2 *Sam.7.18. Lord, what am I?* And who am I, that thou shouldest think on me, & chuse me to Life and Saluation, free me from Sinne, and Hell, Death, and Damnation, making me thy Childe, and an Heire of Heauen? Oh, what shal I render to thee for these great and vnspeakable mercies! Thus ought we to be affected, in respect of spirituall good things and blessings bestowed on vs; and out of a feeling of them, to breake out into a magnifying and praysing the Name of the Lord.

Motiues stirring vs to the practice of this dutie.

And a little to quicken vs vp to this duty: know, that truly to prayse God, is the most excellent thing wee can doe whilest wee liue here in this world: It is that which the Angels doe in Heauen, and it is that wee shall doe for euer in the life to come; yea, it is the most comfortable thing we can performe: Nothing seales vp more comfort to the soule then this, to be able from the bottome of the heart

heart to prayse the Lord, and to giue him the glory that
" is due to his Name. An hypocrite may pray to the
" Lord from the bottome of his heart, euen out of his
" selfe-loue, but he cannot truly, and from the bottome
" of his heart, prayse the Lord, and giue due glory to
" his Name.

Note.

And therefore, if thou wouldest be exercised in that dutie that is most excellent, and will yeeld thee most comfort, remember to magnifie and to prayse the Name of the Lord for good things bestowed on thee, and specially for good things Heauenly and Spirituall; that is the dutie of euery Child of God.

Now, in the last place, the Apostle addes, *Our Lord:* that is, as we shewed, my Lord, and your Lord, and the Lord of all true Beleeuers, both by free donation from his Father, and by right of Redemption. Hence I might stand to shew,

That as many as acknowledge Christ their Iesus, must also acknowledge him to be their Lord, and must take his yoke on them. And therefore in vaine doe they hold Christ to be their Sauiour, and to haue borne the burden of their sinnes, who neuer submit their necks to his yoke. But of this we haue spoken heretofore; therefore I passe by it: onely note in a word,

Doctr.3. Christ is Lord of all true Beleeuers in speciall manner and hath a speciall care ouer them.

That Christ is the Lord of all true beleeuers in speciall manner, they being giuen to him of his Father, and he hauing redeemed them, he is Lord ouer them in speciall manner. And therefore doubtlesse hee carries a speciall hand ouer them, and hee gouernes them in speciall manner; he guides them in the way to Heauen; he exerciseth them vnder afflictions & trials, to spirituall obedience; he supports them in their troubles; hee defends them against the rage of all enemies whatsoeuer. And to this purpose speakes the Apostle, *Ephes.*1.22. saith he, *Christ is made Head to his Church, to guide and gouerne it,* as an Head in speciall manner; but as for all other things, they

Ephes 1.22.

are

are made ſubiect vnder his feet. So that out of all queſtion, Chriſt hath a ſpeciall care of his Church, and members of it; hee guides and gouernes them in ſpeciall manner.

Vſe. Comfort to all true members of Chriſt, they need not feare any aduerſary power. Matth.28.18.

And this for the vſe of it, is a ground of ſweet comfort to all true beleeuing members of Chriſt; and this may cheere them vp againſt the feare of any aduerſarie power whatſoeuer. For why? *Chriſt, to whom all power is giuen, Matth.*28.18. is their Lord in ſpeciall manner, and he will certainly guide them in the way to life and ſaluation, and protect and defend them againſt the enemies of their ſaluation. Yea, himſelfe ſaith, *Iohn* 17.2. *All power was giuen him of his Father*, ouer all fleſh, that he ſhould giue eternall life to them that he hath giuen him.

Ioh.17.2.

Let then the Deuill, Antichriſt, and all the enemies of the Church, rage and ſwell, and doe what they can againſt the Church and members of it, they ſhall neuer preuaile to the hurt of one ſoule that belongs to Chriſt; He hath all the enemies of his Church vnder his feet, to tread them downe to Hell at his pleaſure; and they may as ſoone, and as eaſily, pull Chriſt out of his Seat in Heauen, as one of his members out of his hands: And that is an excellent comfort to all that truely beleeue in Chriſt.

Rom.7.v.24.25

NOw before we come to the words following, an Obiection is to be remooued, that ſome bring againſt our Argument, by which we proue the Apoſtle to be truely regenerate, gathered from his Exclamation, *O wretched man that I am, who ſhall deliuer mee from the body of this death*? And his thankeſgiuing ſubioyned, *I thanke God, through Ieſus Chriſt our Lord.* For hence we thus reaſoned. The Apoſtle groned vnder his miſery, in regard of ſinne ſtill abiding in him, and deſired deliuerance from it, and gaue thanks to God for deliuerance through

Ieſus

Ieſus Chriſt our Lord. And therefore he was a man truly regenerate.

Now againſt this Argument, ſome obiect on this manner: (Say they) In that the Apoſtle complaines of his wretchednesſe, in regard of ſinne that was in him, and ſaith, *Who ſhall deliuer me from the body of this death?* and ſubioynes the grace of God through Ieſus Chriſt; it ſhewes, that he was a man as yet not deliuered from his ſinne, but that the grace of God, through Ieſus Chriſt, might in time deliuer him: and therefore (ſay they) this is no good Argument to proue the Apoſtle regenerate, and his being in the ſtate of grace, and that he was a man truely regenerate, becauſe he cryes out, *O wretched man, who ſhall deliuer me from the body of this death!* and then ſubioynes, *The grace of God, through Ieſus Chriſt our Lord.* So lyes the Obiection. The anſwere to it is eaſie. *Obiect.*

It ſtands partly on a wrong tranſlation of ſome part of the Text.

I anſwere to it, It appeares plainely by the Context, that the Apoſtle complained of his wretchednesſe, in regard of the remainder of ſinne ſtill abiding in him; and from that he deſired to be deliuered. *Anſw.*

And againe, the Apoſtle ſaith not, the Grace of God through Ieſus Chriſt; but, *I thanke God, I giue thankes to God through Ieſus Chriſt.* He being able to bleſſe God, and to giue him thankes, that in part he was deliuered, and did certainly expect full deliuerance from the power of ſinne through Ieſus Chriſt, it is a plaine euidence, that he was a man truely regenerate, and in the ſtate of grace: for indeed, none but ſuch as be truely regenerate, and in the ſtate of grace, and none but ſuch as be in Chriſt, can bleſſe God for his mercie towards them, in reſpect of any good thing beſtowed on them, or any good thing that they expect or looke for, from the hands of God. And not to paſſe from this without ſome vſe of it,

Know it, whoſoeuer thou art, that thou canſt not *Vſe.*

Men cannot bleſſe God, for any good thing beſtowed on them, with comfort, vnleſſe they be in Chriſt.

bleſſe God, and giue him thanks for any good thing beſtowed on thee, with comfort, vnleſſe thou be in Chriſt; No, nor for good things ſpirituall: As haply, thou art enlightened, and thou knoweſt God, who is goodneſſe it ſelfe, and thou haſt the knowledge of many other good things; yet canſt thou not bleſſe God with comfort for that illumination and knowledge, vnleſſe thou be in Chriſt: much leſſe canſt thou bleſſe God with comfort for outward good things; as Meate, Drinke, Apparell, Houſe, or Land, or the like. No, no; good things, whether ſpirituall, or outward, beſtowed on thee, they are but giuen thee, to leaue thee without excuſe, and further to encreaſe thy iudgement, vnleſſe thou be in Chriſt, and in the ſtate of grace.

Therefore if thou wouldſt bleſſe God, and giue him thankes for good things beſtowed vpon thee, with comfort, thou muſt be able to vſe the Apoſtles forme of praiſe and thankeſgiuing, *Epheſ.*1.3. *Bleſſed be God, who hath bleſſed me with ſpiritnall*, yea, with thoſe temporall bleſſings I doe inioy in Chriſt.

Epheſ.1.3.

Queſt. And if thou aske me, how that is to be done?

Anſw. I anſwere thee; Labour to haue part in the merit of Chriſt, to apprehend, and to apply the merit of his death to thy ſelfe, and then thou ſhalt be able to bleſſe God with comfort, for good things vouchſafed to thee, becauſe then they are giuen to thee as pledges of Gods loue, and as bleſſings to thee, in and by the merit of Chriſt.

Come we now to the words following; *Then I my ſelfe in my mind ſerue the Law of God, but in my fleſh the law of Sinne.* In theſe words the Apoſtle concludes his ſpeech touching the Spirituall Combat, briefly ſetting downe the ſumme and ſubſtance of it, ſtill giuing inſtance of it in his owne perſon, *Then I my ſelfe, &c.* The connexion of theſe words, with fore-going matter, is thus: The Apoſtle hauing cryed out, *O wretched man that I am, who*

ſhall

ſhall deliuer me from the body of this death! and then cheered vp himſelfe with comfort in and through Chriſt: In theſe words hee concludes to his comfort, that hee was not wholly captiued to ſinne: but though his fleſh and corruption ſtill in part abiding in him, did much trouble him, yet in his minde he ſerued the Law of God. *Then I my ſelfe* (ſaith he) *in my minde ſerue the Law of God, but in my fleſh the law of ſinne.*

Now here the Apoſtle inſiſting in his owne perſon, *I my ſelfe*, diuides himſelfe into two parts, *minde and fleſh*; *In my mind, In my fleſh.* And then he makes knowne what he did in reſpect of theſe two parts; as, namely, that in his mind he ſerued the Law of God, and in his fleſh he ſerued the law of ſinne. And ſo wee ſee the dependance of theſe words on foregoing matter, and the generall matter and ſubſtance of them.

Now a little for the vnderſtanding of theſe wordes: *Then I my ſelfe*, or, *then*, namely, *I my ſelfe, euen I* PAVL *my ſelfe.* It is ſtrange, ſaith *Beza*, that ſome ſhould think the Apoſtle ſpake in the perſon of another, when hee ſo expreſly ſets it down that he meant himſelfe. (*In my mind, In my fleſh.*) The words (*mind and fleſh*) doe not here ſignifie, as *Bellarmine* and the Papiſts expound them, the Apoſtles ſoule and body; for hee being truly regenerate, was throughout regenerate both in his ſoule and in his body in part; But by *mind* we are to vnderſtand his mind renued by grace, that is put, by a *Synechdoche*, for his whole regenerate part throughout, euen the ſame which before hee cals *the Inner man, Verſ.*22. and which the Apoſtle *Peter* cals *the hid man of the heart*, 1 *Pet.*3.4. And ſo alſo by the word (*fleſh*) we are to vnderſtand his vnregenerate part throughout both in bodie and ſoule, the corruption of nature abiding in him in part, in all the powers of his ſoule, and in all the parts and members of his body, which is vſually called by the name of fleſh in the Scripture.

Interpretation.

1 Pet.3.4.

Serue the Law of God: that is, yeeld obedience to the Law of God, know it, delight in it, and doe the good things it requires: and by the Law of God is meant, as before I ſhewed, the morall Law of God, which makes knowne Gods will touching all good duties both towards God and men. The law of ſinne, that is, the power of ſinne, the force and commanding power of that corruption that ſtill abides in mee, and the euill motions of it: *I yeeld to it, and am many times ouer-carryed by it.* Thus then briefly vnderſtand we theſe words, as if the Apoſtle had ſaid,

Then namely I PAVL *my ſelfe in mine owne perſon, in my regenerate part, and as I am regenerate, doe yeeld obedience to the Law of God, which makes knowne the good will of God touching all good duties; I know it, and I delight in it, and I doe the good things it requires. But in my vnregenerate part, as I am vnregenerate, I yeeld to the commanding power of that corruption that ſtill abides in mee, and the euill motions of it, and am many times ouercaried by it.*

Firſt here we ſee, that the Apoſtle makes it cleere, that he ſpake of himſelfe, in ſetting forth the ſpirituall combat. Some make queſtion and doubt of it, yea ſome haue flatly denyed it, that the Apoſtle in this diſcourſe touching the ſpirituall combate, meant himſelfe: but the Apoſtle puts it here out of all queſtion, and directly affirmes it, that it was of himſelfe that hee ſpake, and he ſpake not here of himſelfe figuratiuely, as 1 *Cor.*4.6. but directly and plainly, that *he did not allow the euill which he did,* that *hee did the euill hee hated,* that *hee did not the good which he would,* that *the Law in his members rebelled againſt the Law of his minde,* and that *in his minde he ſerued the Law of God, and in his fleſh the law of ſinne.* That theſe things he found in himſelfe. Hence then we are giuen to vnderſtand, that it is a true concluſion,

1 Cor.4 6.

*Doctr.*4. That the beſt of Gods children, the moſt holy that liue on the face of the earth, many times do the euill they hate,

hate, and doe not the good they would? They are troubled with ſinfull infirmities, the power of ſinne rebels againſt the power of grace that is in them, and leades them captiue to the law of ſinne. We haue here the Apoſtle an excellent inſtrument of Gods glory, an eminent man in Gods Church, affirming theſe things of himſelfe with his owne mouth, that thus it was with him. And from his example wee may conclude, that thus it is with the beſt of Gods children. For why? as it is, *Rom.* 15. 4. *Whatſoeuer things are written aforetime, are written* in the Booke of God, *for our learning.*

Gods deareſt children liuing in this world, many times doe the euill they hate, and doe not the good they would.

Rom. 15 4.

Wee muſt make vſe to our ſelues of the inſtructions of the Word, laide downe either generally in the doctrine of it, or particularly in the examples of it: Therefore the Apoſtle thus ſetting himſelfe before vs, that thus it was with him, he being a man truely regenerate, and an holy man of God, we may ſafely conclude, that thus it is with the reſt of Gods children. 1 *Tim.* 1. 16 The Apoſtle ſaith, *For this cauſe was he, being chiefe of ſinners,* as there he ſpeakes, *receiued to mercy, that Ieſus Chriſt ſhould ſhew on him all long ſuffering, vnto the example of them which ſhould, in time to come, beleeue in him vnto eternall life.*

1 Tim. 1. 16.

So then, the examples of holy men of God are ſet downe in the Scripture for our vſe, for our good, and for our comfort; and we may gather, that ſeeing it was ſo with the Apoſtle, that he did the euill he would not haue done, therefore it is ſo with the reſt of Gods children.

And this may ſerue to ſtrengthen poore weake Chriſtians in their comfort, when they are troubled with their ſinfull infirmities, and feele the rebelling of their owne fleſh, and doubt whether it were thus with the deare children of God, or no.

Vſe. Comfort to poore weake Chriſtians, troubled with their ſinfull infirmities.

We haue here *Paul*, affirming in plaine termes, that thus it was with himſelfe, and from his example they may gather comfort to themſelues, and thus conceiue, that ſurely it is no otherwiſe with them then with the reſt of

Gods children. It is a ſubtilty of Satan, when the poore ſoule being preſſed with the waight of ſinfull infirmities that cleaue to it, begins to gather ſome comfort, and to cheere vp it ſelfe by looking on the example of *Paul*, and thus to conceiue with it ſelfe: Thus it was with the holy Apoſtle; my caſe is no other then it was with him, preſently to ſnib and to checke that comfort with this ſuggeſtion, What art thou, compared to *Paul?* He was a man of rare gifts, and of great grace, and a man that had a great meaſure of holineſſe and ſanctification, and dareſt thou compare thy ſelfe with him?

The poore ſoule may eaſily anſwere him, It is true indeed, I am nothing compared to *Paul:* but yet *Paul* hath ſet himſelfe before me for an example, that thus it was with him, that he did the euill he hated, and the good he would haue done, he did not, and he being an excellent man, a man of rare gifts, and of great grace, my comfort is the greater; I may from his example conclude, that the beſt of Gods children haue their weakneſſes and ſinfull infirmities, and therefore no maruell though it be ſo with mee, euen the Apoſtle, who had ſuch a meaſure of Faith, that he could ſay, *Rom.8.38. I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Yet he out of his owne mouth affirmes thus much of himſelfe, that he had his ſinfull infirmities, and from his example I may conclude, that ſo it is with the beſt of Gods children: and therefore I haue no cauſe to be vtterly deiected, and put out of all hope, becauſe of my weakeneſſes and ſinfull infirmities. No, no: I will labour and ſtriue againſt them, and in time I ſhall be able to ouercome them in Chriſt, I ſhall haue a full victory and conqueſt ouer them.

Rom.8.38. 39.

Obſer. In the next place obſerue we, that the Apoſtle here ſpeaking

speaking of himselfe, he diuides himselfe into minde and flesh, *to my minde, to my flesh:* meaning by his minde, his regenerate part, and by his vnregenerate part the corruption of nature still in part abiding in him. Hence then we are againe put in minde of this wee haue had occasion to speake of,

That the most holy, and the most regenerate that liue on the face of the earth, haue in them both flesh and Spirit; they haue in them both grace and corruption still in part abiding: the deerest of the Saints and Children of God, are not freed from sin abiding in them altogether, but they haue corruption and sinne stil in part remaining in them, and they are partly flesh, and partly Spirit; yet this not so to be vnderstood, as if Gods Children were in distinct and seuerall parts flesh and Spirit, as if they had grace in one power and faculty of the soule, and flesh and corruption in another; no, but that they are wholly and throughout, partly flesh, and partly Spirit; the whole minde of a regenerate person is partly flesh and partly Spirit, in part it is inlightened, and made able to vnderstand and conceiue good things, and in part it remaines blinde and ignorant.

Doctr. 5. There is both flesh and Spirit in the best of Gods children, liuing in this world.

And so it is with his will and affections, and other powers and faculties of his soule; they are thorow-out partly spirituall, and partly carnall, and there is flesh and Spirit throughout in all the powers of the soule, and in all the parts and members of the body; euen in the best of Gods Children, so long as they liue on the face of the earth. *Prouerbs* 20.9. *Who can say, I haue made my heart cleane, I am cleane from my sinne?* I am in this World free from all relikes of sinne? as if hee had said, None can say it. 1 *King.* 8.46. *There is no man that sinneth not*, saith *Salomon.* No man liuing but hath sinne in him, and it breakes out into actuall sinne at one time or other. 1 *Iohn* 1.8. *If we say that we haue no sinne we deceiue our selues, and truth is not in vs, Gal.*5.16. saith the Apostle, *Walke in the*

Prou.20.9.

1 King.8.46.

1 Ioh.1.8.

Gal.5.16.

Spirit. Hee ſpeakes to them that had the Spirit, and were able to walke in the Spirit; and he ſubioynes, *Ye ſhall not fulfill the luſts of the fleſh*: there is fleſh and the luſts of it ſtill in you.

Theſe and many other teſtimonies cleare and confirme this truth to vs, that the moſt holy, and moſt regenerate that liue on the face of the earth, haue in them both fleſh and Spirit, there is grace and corruption ſtill in part abiding in all the powers of their ſoules, and in all the parts and members of their bodies. Howſoeuer the Lord could free his children altogether from the corruption of nature, whilſt they liue here in this world, by the powerfull worke of his holy Spirit, yet hee is pleaſed to ſuffer ſome relikes of it ſtill to abide in them, for ſpeciall good cauſes.

1. As for the beating downe of Pride, leſt they ſhould be too much lifted vp in themſelues.

2. For the exerciſe of their faith, their hope, their patience, and other graces.

3. For the ſtirring of them vp to feruent Prayer.

4. For the manifeſtation of his owne Power, in vpholding them in their temptations.

For theſe and the like good cauſes, is the Lord pleaſed to ſuffer ſome remnants of corruption ſtill to abide in his children, and ſo the beſt that liue on the face of the earth, haue in them both fleſh and Spirit, both grace and corruption. And this, for the vſe of it,

Vſe 1. Some Popiſh opinions confuted.

Firſt, meets with ſome erroneous opinions, as that of *Bellarmine* and the Papiſts, touching the liberty of the Goſpell: They teach, that by the liberty of the Goſpell men are altogether freed from ſinne: ſo that, as they ſay, ſinne is throughly dead, and not onely not imputed, but not aliue, not hauing any being in the righteous: ſo they hold. Now that is a foule and groſſe error, directly contrary to the Truth now deliuered.

2. Againe, this Truth meetes with that fooliſh conceit of

of the Familists and others, who dreame of a perfection of inherent holinesse, grace and sanctification in the time of this life.

Familists also confuted.

The best and the most holy haue in them not onely grace, but corruption still abiding in part in all the powers of their soules, and in all the parts and members of their bodies, and that keepes them, that they cannot possibly aspire to perfection of holinesse in the time of this life.

3 The best of Gods children are still to be purging out corruption, and still to be growing in grace.

Againe, is it so, that the most holy, and the most regenerate, whilest they liue here in this world, haue in them not only Spirit, but flesh also? haue they in them aswell a measure of corruption, as a measure of grace? Surely, then it concernes the best of vs, whosoeuer wee be, that haue attained the greatest measure of grace, still to be purging out corruption, and still to be growing in grace, and still to be gathering increase of grace: and though wee haue as great a measure of grace and holinesse, as the best of Gods children euer had, yet still wee haue flesh in vs, and still we haue our weaknesses.

And be we sure of this, where we are weake, be it in knowledge, or be it in affection; there at one time or other we shall be assaulted and tryed, and there the Tempter will come against vs: and therefore wee are euery day more and more to be purging out the old lumpe, and still to be casting off the old man peece after peece, and euery day to labour with our owne hearts to empty out the corruption of them; our worke in this kinde is neuer at an end, whilest we liue here in this world: and to this purpose we are to bee constant in the vse of the meanes: In hearing the Word, In reading, In Prayer, In applying the power of Christ his death to our owne soules. And thinke not, because thou hast a great measure of knowledge and other good gifts, that therefore thou hast no need to attend on the ministery of the Word. No, no: thou hast still flesh and corruption in thee, and thou hast need

need ſtill to vſe good meanes, that may ſerue to purge it out continually; that is thy duty.

Obſer. Now further obſerue wee, that the Apoſtle diuiding himſelfe into minde and fleſh, he makes knowne how it was with him in reſpect of theſe two parts; as that *in his minde*, in his regenerate part, *hee ſerued the Law of God:* but *in his fleſh*, in his part vnregenerate, *he ſerued the law of ſinne.* The point hence is this,

Doctr.6. Grace and corruption carry Gods children contrary wayes. That the Spirit, and the fleſh, Grace and corruption, they carry Gods children diuers, yea, contrary waies: One carries them to that which is holy and good, and the other to that which is euill & ſinfull: grace in Gods children, that carries them to think, will and affect, purpoſe, deſire and endeauour the doing of good and holy things: and the corruption that is in them, that carries them to the cleane contrary, to think, will, affect, purpoſe, deſire, and endeauour the doing of euill and wicked things.

Thus are Gods children diuerſly carried, Grace carries them one way, and corruption, that hales and puls them another way; and to this purpoſe the Apoſtle ſpeakes plainly, Gal.5.17. *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary one to the other, ſo that ye cannot doe the ſame things that ye would.* The fleſh, that ſtirs vp euill thoughts, motions and luſts. The Spirit, that ſtirres vp good thoughts, motions, purpoſes, and deſires, ſaith the Prophet Eſay 30.21. *Thine eares ſhall heare a word behinde thee, ſaying, This is the way, walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.* As if he had ſaid, Thine owne corruption will be ready to ſuggeſt euill to thee, to turne thee out of the way of holineſſe: but the Spirit of God in thee, that will ſuggeſt good things to thee, and tell thee in what way thou oughteſt to walke.

Wee ſee then, that grace and corruption, they carry Gods children diuers, yea, contrary wayes. And the reaſon is this,

They

They are contrary grounds and beginnings, yea, they are as it were Lords and masters of contrary dispositions, one is disposed to good & the other to euill: and therefore no maruell though they carry contrary wayes, euen to contrary thoughts, affections, purposes, desires and endeuours. *Gal.5.17.*

Reason Gal.5.17.

Quest.

Now here haply some may demaund, whether Grace and corruption doe concurre and meete together in one and the same action, and doe carry Gods children, diuers or contrary wayes in one and the same worke, yea, or no?

Answ.

To this I answer, That in some sort they doe, namely, thus: In a good action grace carries forward to the doing of it, as it ought to be done, and corruption also intermedles and hinders it from perfection, yea, it defiles it, and makes the best thing that is done by a childe of God, vnable to stand in Gods sight, if he should not looke on it in mercy.

And on the other side, in an euill action, corruption carries forward to the doing of it, and therein also grace hath a working, not to the acting of it, but to curbe and restraine the flesh, so that a childe of God cannot doe euill with full and habituall consent of will. *1 Iohn* 3.9. The seed of Grace remaines in him, and *he cannot sinne*, because thus Grace and corruption do concurre in one and the same action, whether good or euill.

1 Ioh.3.9.

Vse 1. The best good thing done by a child of God is stained with sinne.

This serues to discouer, that there is no good thing done by any Childe of God, but it is stained with sinne, intermedling corruption defiles it.

Obiect.

Then (say the Papists) it pleaseth not God, if it bee sinfull. An idle cauill.

Answ.

Indeed, if it were absolutely sinfull, then it could not please God: but it is holy and good, for the kinde as it is inioyned by God, and as it comes from the Spirit of God, though in the manner of doing it failes, and comes short of perfection, and is sinfull, that sinfulnesse the Lord pardons,

pardons, and ſo accepts of it, in and through Chriſt, as pleaſing to him.

Vſe 2. Wee are not to thinke it ſtrange when we feele our ſelues carried contrary waies.

Againe, is it ſo, that grace and corruption carry Gods children contrary wayes? grace carries them to good, and corruption to euill? Then we may not thinke it ſtrange when we feele our ſelues ſo carried, and when we would thinke of good things, & delight in them, and doe them, we are hindered, and we cannot thinke of them, delight in them, and doe them as we deſire; it is the caſe of the deareſt of Gods children many times when they would thinke of good things, their mindes are carryed from them, or they are dul & heauy in thinking of them, and when they would beleeue the ſweet promiſes of the Word of God, they are oppreſſed with vnbeliefe, and the like: it is a mercy of God when thou feeleſt thy ſelfe carryed contrary wayes, thou wouldeſt thinke of good things, delight in them, and do them, and thine own corruption carries thee a contrary way, if thou feeleſt it with griefe; thouſands in the world are carryed but one way, they goe on in an euill courſe, their minds are carried after euill, they affect it, and do it with pleaſure, it neuer troubles them; and therefore, I ſay, it is a mercy of God vouchſafed to thee, if thou feeleſt thy ſelfe carryed away from God with great griefe.

Thus it is with Gods Children, yea, doubtleſſe Gods Children thinke their preſent corruption euer the greateſt: Becauſe the more grace they haue, the more they feele their corruption. And as one ſaith well; They that hold themſelues to be the children of God, and yet feele not themſelues carryed contrary wayes, in reſpect of grace and corruption, they haue either *Angelicall* perfection (which let them take to themſelues that can) or they haue not as yet the Spirit of Chriſt. And therefore let not this trouble thee, becauſe thou feeleſt thy ſelfe carried contrary wayes, when thou wouldeſt thinke of good things, delight in them, and doe them, thou art hindered

hindered and thou canſt not thinke of them, delight in them, and doe them as thou deſireſt.

Laſtly, this being ſo, that grace and corruption carry Gods Children contrary waies: This muſt teach them to keep grace in continuall exerciſe. For certainly if grace be not ſtirring, and working, and in exerciſe, corruption will be ſtirring and working: and therefore keepe thy faith, thy loue to God, to his Children, thy zeale to Gods glory, and ſuch like graces, in continuall exerciſe.

Vſe 3. Grace muſt be kept in continuall exerciſe.

Now in that the Apoſtle ſaith, *In my minde I ſerue the Law of God, and in my fleſh the Law of ſinne:* The Papiſts haue this note, (ſay they) Nothing done by concupiſcence, whereunto the ſpirit, reaſon or mind of man conſents not, can make him guilty before God. A very abſurd and groſſe conceit. For whatſoeuer is done contrary to the Law of God, or ſwaruing from his Law, it is ſinne, and makes a man guilty before God, yea, the leaſt euill thought ariſing from a mans owne corruption, though he reiect it and yeeld no conſent to it at all, yet it makes him guilty of ſinne, yea, any euill done of infirmity, when a child of God being carried aſide by violence of temptation, or ſtrength of corruption, doth the euill he would not doe, and which hee diſallowes in his iudgement, yet it makes him guilty before God in it ſelfe. Indeed he is not held guilty of that euill, becauſe the Lord is pleaſed to looke on him, in and through Chriſt, and by his grace in him to acquit and diſcharge him of the guiltineſſe of that ſinne, but in it ſelfe it makes him guilty and lyable to the curſe of God, and to euerlaſting perdition.

Soli Deo Gloria.

FINIS.

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